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Only one can see

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AUGUST 20, 1958

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BOUNDLESS LOVE

SEVERAL YEARS AGO I took a job in an orphanage. I had charge of about fifteen children, two and three years old. The supervisor warned me not to hold any of the children or show special love or attention to any. This was the hardest part of my assignment. It was easy enough to wash faces, help them dress, set their tables and play games with them, but not to pick up and hold a wistful child was almost impossible.

ONCE I BROKE the rule. I thought the others were playing and wouldn't notice. I picked up and hugged a little tot. But no sooner did I have the child in my arms than five or six others ran to me, clinging to my dress and begging, "Hold me, hold me!"

One day I noticed one of the little girls standing by the high wire fence that separated their playground from that used by the older children. She was holding hands through the fence with an older girl. It seemed strange to see a tiny child standing so still, just holding hands.

I walked over and asked the older girl why she was holding the little one's hand. "She's my sister," she replied.

THE NEED FOR LOVE is felt from the cradle to the grave. God's love is always with us. Only through us is it made real to others. —META BRO

The LUTHERAN — News Magazine of the United Lutheran Church in America

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October 1 set as U.S. Prayer Day . . . Protestants ask lifting of New York ban on birth control . . . Right of churches to influence morals of society is defended . . . Bible reading attacked in Pennsylvania court

THE CHURCH IN THE NEWS

President sets Prayer Day

People of all faiths should pray on Wednesday, Oct. 1, for a just and durable peace "under the guiding hand of Almighty God," President Eisenhower asked this month. In a proclamation setting that date for a National Day of Prayer, the President said, "We have continuing need of the wisdom and strength that comes from God, and we shall always find our highest satisfaction in a steadfast purpose to know and do his will." Not only U.S. citizens, but all visitors to the U.S. were urged to "join in prayers for our nation and all mankind."

The proclamation carried out a resolution adopted by Congress in 1952 which directed the President to appoint a special prayer day each year.

Urges Bible preaching

The Bible is sometimes treated by pastors as though it "couldn't stand on its own two legs," Dr. Krister Stendahl told a theological conference at St. Olaf College this month. The Swedish-born Harvard Divinity School professor accused preachers of twisting biblical phrases and trying to tie them in with some current quotation.

"If we really believed and told congregations that their sins were forgiven because Christ died on the Cross we would not need to go through handstands on the pulpit," Dr. Stendahl commented.

The same conference heard Dr. Alvin Rogness, president of Luther Theological Seminary of St. Paul, plead for more attention to preaching. Demands that the pastor be a fine administrator and a good counselor have pushed preaching into second place in church affairs, he charged. "Next to the public school and the public school teachers, the American home and the preacher still have the opportunity to mold the nation," he declared.

The best counseling "is done from the pulpit by a faithful and sensitive pastor," Dr. Rogness said. "One is led to believe people should make a beaten path to the pastor's door morning, noon and night for private counseling . . . Instead, it may be that his preaching has been effective enough to solve the problems."

Words still fly in New York

As a "practicing Catholic" he is opposed to the prescription of any form of birth control in city hospitals, New York's Mayor Robert F. Wagner told reporters. As the city's mayor, however, he would "not interfere with decisions" of the city's Board of Hospitals and the hospital commissioner on "medical matters."

The mayor's statement continued the controversy that started when Dr. Morris A. Jacobs, hospital commissioner, barred the prescription of a contraceptive device for a Protestant woman patient in a city

hospital whose life would be endangered by childbirth. Protestant and Jewish groups had accused the commissioner of following Roman Catholic dogma. Roman Catholics strongly supported the commissioner's position.

The city's Protestant Council, which for three weeks had vainly requested an audience with Dr. Jacobs to explain its stand, finally had the door opened through the mayor's intervention. The meeting on Aug. 8 left the delegation "vexed," said Arthur Atha, its chairman. He called Dr. Jacobs' position "untenable" and said the delegation had threatened to walk out of the meeting because of the commissioner's "evasive" answers.

Presbyterians, Jews act

United Lutherans had earlier called attention to the church's pronouncements urging that the health and welfare of the mother be a major concern. In a strongly worded letter, the Presbytery of New York joined the attack by accusing Dr. Jacobs of making "one church's opposition to birth control therapy the public policy in city hospitals" regardless of the wishes of the majority of the citizens and the "clear legality under state law."

"Arbitrary support for one minority view" and "contemptuous treatment of others" could not be tolerated, the Presbyterians warned. They called for public hearings so various viewpoints could be presented before public policy is set.

New York's Board of Rabbis asked Mayor Wagner to "rescind" Dr. Jacobs' "policy," suggesting that patients should be allowed to decide "whether a particular treatment is in accord" with their religious tenets. "We strongly deplore and protest against the notion that patients in tax-supported hospitals who do not wish to adhere to the views of religious groups . . . should nevertheless be compelled by the department (of hospitals) to do so even if, as a result, their lives may be endangered," the board said.

Right to influence policy upheld

Religious groups have a right to "mold

PRINCESS MARGARET signs old Bible given by Queen Anne to Mohawk Indians in 1712. Ceremony took place at Brantford, Ontario, during the Princess' visit to Canada this month. Looking on are the Rev. W. J. Zimmerman and a Mohawk chief in full regalia

and influence society" in moral issues, the Rev. John M. Krumm, Protestant chaplain at Columbia University, said in comment on the controversy. "Protestants and Roman Catholics would surely agree that in theory many moral issues arise in which Christian forces must seek to influence society in general rather than just their own constituency."

"In their fear of Roman Catholic influence," he continued, "some Protestant leaders seem to me to be arguing for a separation of religion from the determination of public policy which I should regard as subversive of the religion of the Bible.

Because Roman Catholics believe "a fundamental moral principle to be involved," they must "press their conception of the moral issues involved upon public institutions." Since Protestants also have the same right, the controversy was "bound to be acrimonious," Chaplain Krumm admitted.

Bible reading suit opens

While New York's churchmen were concerned over the birth control issue, Pennsylvania's midsummer was marked by the start of a full-dress court challenge of the legality of daily Bible reading in public schools. A blue-ribbon bench of judges in Philadelphia heard a suit brought by an Abington couple who charged that the rights of their children were infringed because they had to listen to ten verses from the Bible each day.

Mr. and Mrs. Edward L. Schempp, Unitarians who have three children in public schools, complained that compulsory Bible reading "gives a degree of authority to statements made in the Bible." Mr. Schempp said he objected especially to Old Testament statements about Jehovah "as a god of vengeance."

Called as a witness, Dr. Solomon Grayzel, rabbi and editor for the Jewish Publication Society, testified that the idea of God having had a Son is "virtually blasphemous" to Jews. He said accounts of the Crucifixion were "the cause of innumerable anti-Jewish riots" and objected to the parable of the Good Samaritan because it was "a sort of slap at the Jews of that time." Under cross-examination, Dr. Grayzel admitted that there were passages of literary merit and of "great moral merit" in both the Old and New Testaments.

Defense witnesses will not be heard until fall. Whatever the outcome, the case will be appealed to the U.S. Supreme Court.

Hospital code proposed

Monument to Mayor Frank Hague's long administration in Jersey City, New Jersey, is its huge medical center, built in the '30s at a cost of about $41 million. Three years ago the city had turned the 17-story building over to Seton Hall University, a Roman Catholic institution, which has since opened a medical school in part of it. This month the city commissioners were mulling terms of a 50-year lease which would give the university full control of hospital operations.

To insure that there is "no sectarianism or discrimination in the enjoyment of the facilities of the hospital" which had been built by public funds, the American Jewish Congress urged on the city commissioners a "code of fair hospital practices." Any long-term lease should be "subject to the conditions contained in the code," said Leo Pfeffer, director of the AJC's commission on law and social action. The code hit especially at areas in which Roman Catholic institutions have often insisted upon adherence to a specific dogma of their faith.

WET WITNESSES participate in a mass baptismal ceremony at Orchard Beach, The Bronx, during Jehovah's Witnesses convention in New York City this month. Thirty immersion lines were set up to dip 7,136 new Witnesses. The sect does not practice infant baptism

Although it did not oppose the lease, the AJC carefully pointed out that the arrangement raises serious constitutional questions, since "the city in effect becomes a co-partner on a continuing basis with a denominational institution."

Asks unbiased practice

Roman Catholic hospitals had been known to bar contraceptive therapy and similar medical methods. To avoid such discrimination, the proposed code said that "the facilities of the hospital shall not be refused for any operation or medical treatment which is not unlawful and which accords with accepted medical practices." If such treatment violates the "religious beliefs" of any member of the medical or nursing staff, the hospital must provide "qualified and adequate medical, nursing and other assistance by persons whose religious convictions do not prohibit participation in the operation or the treatment."

The statement noted that nursing might be done by nuns, who could claim that their church forbade them to participate in some medical treatments.

Another provision stated that no doctor, nurse or other staff member should be discriminated against on grounds of race or religion, or because "he or she practices or advises medical treatment that is not unlawful and which accords with medical standards, or is a member of an organization that practices or advises such treatment." Doctors active in birth control organizations have been barred from the staff of some Roman Catholic hospitals.

Neither the city commissioners nor the medical school authorities commented on the suggested code.

Lutherans gain in Austria

Austria had long been regarded as a Roman Catholic country, with nearly 90 per cent of its people adhering to that church body. Influx of refugees from Communist-dominated lands in eastern

Europe has brought about a significant change, according to a Lutheran World Federation report compiled by the Rev. Theodore Althof, LWF representative in Austria.

While Protestants made up only 4 per cent of the Austrian population prior to World War II, Lutherans alone now comprise 6 per cent of the population, the report says. Lutheran Church membership has soared in ten years from approximately 200,000 to a present enrollment of 396,614.

Gains in number of pastors and in church facilities have failed to match the membership increase, the report points out. There are now only 156 churches and 776 preaching stations served by 230 ordained pastors and 400 catechists. "No church in all of Austria will seat more than 10 per cent of its congregation," Pastor Althof commented. He said one parish in Vienna has 14,000 communicants, served by two pastors.

Lutheran World Action funds contributed through the LWF have totaled more than $2 million since 1945, the report says, and have aided in building or renovating 106 Austrian churches.

State bans some Sunday sales

It's illegal to buy clothing, furniture, home appliances or lumber in 18 of New Jersey's 21 counties on Sunday, according to a bill signed this month by Gov. Robert E. Meyner. Cape May, Atlantic, and Ocean counties, in resort areas along the shore, are exempted from the ban. Hardest hit are the discount houses and shopping centers which have mushroomed along the state's major highways.

The governor criticized the exemption of the three counties and asked the legislature to correct this "defect" in the measure. Roman Catholics, Protestant groups, labor unions and chambers of commerce had strongly supported the bill. Opposing its passage had been Jewish and Seventh-Day Adventist groups and representatives of the highway merchants.

First announced test of the bill would be made by Two Guys From Harrison, a discount chain which recently ran afoul of Pennsylvania Sunday closing laws. Herbert Hubschman, the chain's president, said, "The law is so ambiguous that until it is clarified we cannot abide by it." He said the present wording of the law would allow a man to buy tools to repair his car on Sunday, but would forbid the sale of the same tools for repair work around the house.

On Aug. 9, N. J. Superior Court Judge Joseph L. Smith issued a temporary injunction halting enforcement of the law until it could be tested in the courts. This was expected to take several months.

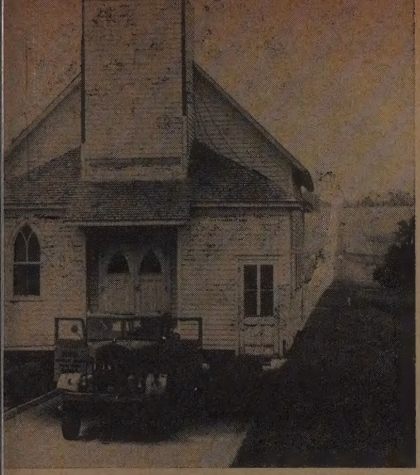
Connecticut law upheld

In Milford, Connecticut, an antique dealer had been convicted of violating the Sunday laws because he sold two candles on Sunday. Van Cleve Shuster challenged the constitutionality of the action since the same law permits the sale of antiques on Sunday.

The case went through the courts until last month the state's highest tribunal, the Supreme Court of Errors, upheld the law for the second time in two years. Buying antiques on Sunday may be a "recreational and cultural" pursuit, said Associate Justice Samuel Mellitz. He held that the Sunday laws rested on "fair distinctions."

Russians favor Council tie

For two days across a conference table at Utrecht, Holland, Russian Orthodox Metropolitan Nikolai and ULCA President Franklin Clark Fry, chairman of



IOWA CHURCH MOVES WITH ITS PEOPLE
Congregation of United Brethren church had moved closer to town of Allison, so the 63-foot frame building was put aboard a truck and moved nine miles. Steeple was moved separately. Cost was $5,000

the Central Committee of the World Council of Churches, discussed the requirements for the Russian church's admission into the world body. The council has 165 member churches, including some in Soviet satellite countries. Russian Orthodox Church had been invited to join at the time of organization in 1948, but refused. Recent visits of WCC delegations to Russia and of Soviet churchmen to the West had set the stage for the new approach.

After the meeting Metropolitan Nikolai, who is the No. 2 man in Russian Orthodox ranks, said he would recommend that his church join the council.

He emphasized that a final decision would be up to church dignitaries in the Soviet Union. "There is no doubt that this first meeting has been a good basis for future contacts and meetings," he said. He added that he expected the Russian church to send observers to future meetings of the WCC's Central Committee.

A joint statement indicated some disagreement between the Russians and the council on world peace. The Soviet clergymen said their church demanded an immediate halt to the testing of nuclear weapons, with no conditions.

New college for Pennsylvania?

The Lutheran Church—Missouri Synod has many congregations and an active home mission program in the Eastern U.S. but its educational institutions have been concentrated in the Midwest. Close to the Missouri-affiliated Valparaiso University in Indiana it recently opened its first four-year senior college, located at Fort Wayne, Indiana. Only Missouri Synod educational institution near the East Coast has been a junior college at Bronxville, New York.

This month plans were announced for establishment of a new college or university in the Pocono Mountain area of Pennsylvania. A committee representing Valparaiso U. disclosed plans for the purchase of a 2,000-acre tract in Monroe County, 20 miles north of Stroudsburg. Formerly known as Lutherland and more recently as Pocono Crest, the property includes a resort hotel and several lodges. It is owned by a corporation whose shareholders are mostly Missouri Synod members but has no formal church affiliation.

The committee said it would float a bond issue to raise the $3 million purchase price for the property. It promised to work closely with Missouri Synod congregations and church leaders in the eastern part of the U.S. in furthering its plans. On the committee are Richard E. Meier, a member of the Valparaiso U. board, and Dr. O. P. Kretzmann, the university's president.

washington

SUMMIT SWITCH

THERE WERE NO tears shed in Washington when Nikita Khrushchev decided against a summit conference on Middle Eastern problems.

Khrushchev couldn't persuade President Eisenhower to attend a small meeting of heads of state outside the United Nations. To U.S. statesmen such a meeting would undermine the UN as the proper place for discussions affecting the whole world.

The Eisenhower idea of a heads-of-state meeting within the framework of the UN Security Council was turned down by Khrushchev because, he said, "under U.S. pressure" the council "has virtually become a kind of committee composed in the main of countries included in the North Atlantic Treaty Organization, the Baghdad Pact, and the Southeast Asian Treaty Organization"—which are all alliances the U.S. has created to check Communist expansion.

A SPECIAL MEETING of the UN general assembly, which Khrushchev proposed, suited the United States better than any other plan of high-level discussion of Middle Eastern questions. Neither President Eisenhower nor Premier Khrushchev would be obliged to attend the session.

A special assembly meeting gives everybody a chance to get into a big propaganda battle. Russians hope to swing all the Arab, Asian, and African nations toward a flat condemnation of the U.S. and Britain for intervention in Lebanon and Jordan. The U.S. could take the opportunity to expose Russian and Egyptian "indirect aggression" by working within Arab nations to overthrow pro-Western governments.

Meeting at the UN for the Middle East discussion strengthens the UN as the right place for top-level treatment of international problems. The United Nations, John Foster Dulles used to say a dozen years ago, should be "the town meeting of the world." No definite action could be taken there, he admitted, on questions where the U.S. and the USSR are on opposite sides. But world opinion would be shaped by the discussions.

PREMIER KHRUSHCHEV'S quick trip to China for his own private conference with Mao Tse-tung resulted in the Russian decision against a summit conference in the UN. This surprise meeting in Peiping was probably held because Red China's boss was violently opposed to such a conference. It is becoming increasingly evident that China has gained enormous influence in shaping world Communist policy.

It seems likely that this big Chinese influence is due to the fact that China, like Tito's Yugoslavia, could declare its independence of Moscow if it wished. This would upset Red influence throughout Asia, and might result in Khrushchev's downfall in Russia. Top government leaders in the Western world are convinced that recent sudden changes in Russian policy—such as the return to the Stalinist toughness in dealing with Hungary—are due to the demands from China.

Those who favor admitting Red China as a member of the United Nations have long believed this would be the swiftest way to encourage the Chinese to assert their independence of Russia. Instead of taking orders from Moscow, the Chinese might begin giving orders. China, with its rapidly growing industrial strength, will eventually be a stronger nation than Russia.

G. E. R.

SISTER SUE CAN'T SEE

But she thinks perhaps God let her lose her sight so she could become more helpful in her work among blind people

By ROBERT HULDSCHINER

THE LETTER ended on a cordial note: "I am looking forward to seeing you again when I'll have my desk in the Muhlenberg building." It was signed, Sister Sue Roth.

The blind can play checkers

Arriving at Germantown Home

It was a friendly letter conveying the warm personality of the writer. I read it twice. The second time my attention focused on the last sentence. "I am looking forward to seeing you again . . ."

The fact is that Sister Sue Roth will soon be working in the Muhlenberg building which is where I work. But she won't be able to see me. She is blind.

WHEN YOU TALK to Sister Sue you are anxious to ban emotional overtones from your voice. You know that blind people have a fine ear for inflections and you don't want them to discover that the tragedy that befell them puts you, the seeing person, ill at ease.

Sister Sue knows the score. She sits

Staff conference at Germantown

before you, her seeing-eye dog "Dusty" at her feet, and smiles right into the direction of your face. Trim and erect, she says: "Blindness is a handicap. It can be overcome." You relax and smile back.

Sister Sue, who will soon make the rounds of Pennsylvania institutions and parishes to tell people about care for the blind, comes from a well-to-do Milwaukee family. Her father is a businessman.

She remembers, with a happy smile, the swimming parties at the lake, horseback riding, the ping-pong games in the garden, and dates, and dancing.

She was studying for her master's degree in social work, then. "I like people. I wanted to help," she says. Some people, she discovered, needed help of a special kind—the blind. For two years she was a case worker for the Minnesota Society for the Blind.

There was no indication, at that time, that only a few years later, she would need help herself. But during that period, Sue Roth felt that to help as a social worker was not enough for her. "I wanted to do more, a lot more," she explains.

In 1949 she enrolled at the Philadelphia Lutheran Deaconess School. A year later she became casework supervisor of the Lutheran Children's Bureau of the Ministerium of Pennsylvania. In 1952 she was consecrated a deaconess.

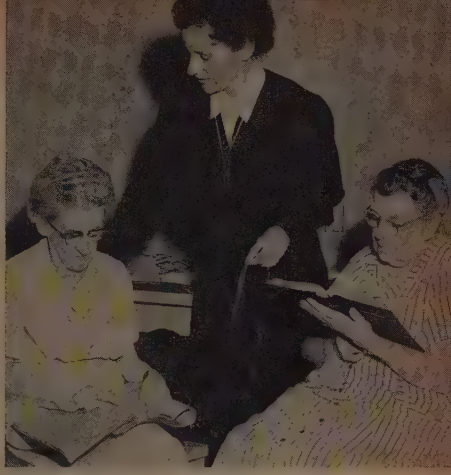
HER SIGHT difficulties started in 1950. Eye surgery followed, and didn't help. In 1953 a severe illness resulted in total blindness.

"After the trauma of discovering that you're blind, your real problem begins," Sister Sue says in a matter-of-fact voice. "You've got to adjust to the day-by-day living. You have to fight . . ."

To fight means to try not to give in to the sense of isolation that develops in you, bottles you up in a feeling of helplessness and frustration. It means to realize that you must learn to do the simplest things all over again—dressing, eat-

How to lead a blind person

Learning to use signature guide



Reading a Bible in Braille

ing, walking, telling the time of day . . .

People, Sister Sue says, don't realize the importance of the little things in the life of a blind person. But it's the little things that make the long day. Because Sister Sue is "so eager to give to the church" what her experience has taught her, she'll become this fall the one-person "Consultant Service for the Blind and Partially Seeing" of the Ministerium of Pennsylvania.

Telling time by Braille clock

SHE THINKS she has been training for the new job long enough. Training began right after the realization that she would never see again. She does not speak of the training of mind and emotions that preceded. But she tells of how she started using the many things invented to help the blind—the watch with the raised points on its face so you can feel the position of the hands, the metal frame you put at the proper place on a sheet of paper as signature guide, the talking books put out by the Library of Congress and distributed through state agencies.

She tells of how she met Dusty, the four-year-old Labrador retriever who is her constant companion. She met the dog at the Morristown school for seeing-eye dogs. She lived at the school for a month—a training routine that began at 7 in the morning and continued through the day until late at night. "Dusty," she says, "didn't like me at first."

The first week it was agony. The sec-

ond week Dusty lost interest and became apathetic. The third week she became mildly interested in her mistress. The fourth week she discovered her heart. It's been close companionship ever since.

Sister Sue was not one to take it easy once the first step toward normalcy was made. She returned to her job at the Philadelphia Deaconess School. Her title: Registrar and director of clinical training.

Working through a secretary and with a dictaphone, she had a hand in all phases of the school's life—counseling with applicants, planning the school program.

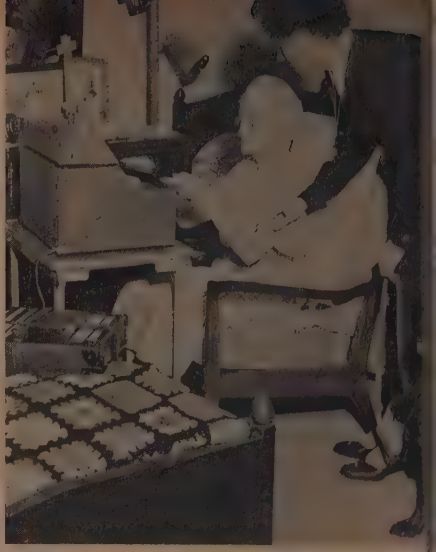
This was a desk job. She wanted more. Dusty got used to lying at the feet of her mistress while Sister Sue was lecturing on care for the blind to church and secular groups. She helped at the Overbrook School for the Blind, worked with the Pennsylvania Association for the Blind.

BUT SHE HADN'T reached her goal. What she wanted to do most was to alert the church to the need for a new kind of service to the sightless.

She made her point during her first visits to the Germantown Home for the Aged. The home, she had been told, had three or four blind people. She discovered that 40 were in actual need of help. They were either "legally blind"—with a vision of 10 per cent or less—or had serious sight problems.

Working with them and with the staff of the home, Sister Sue demonstrated what she meant by the "little things" people should know when dealing with the blind. It meant to understand how to place food on a platter so that a sightless person can eat without help, how to guide them through a door ("take them gently by the arm, don't lead them").

It meant to tell the sightless what techniques and mechanical aids exist for them, where to find and how to use them, to



Talking-book machine at work

Handcrafts are great pastime

Blind people get meals on trays especially arranged for their use

teach them handwork they could do, games they could play. It meant to let them know that talking books were available (the Bible is among them), that for the partially seeing there are special editions in large, primer-type print, and how to develop skill in reading Braille ("There is very little devotional literature in Braille —a serious lack that needs filling . . .")

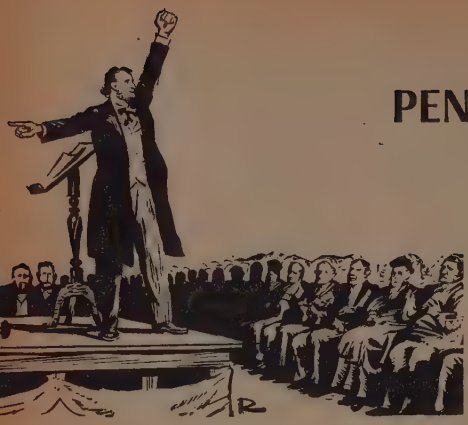
SISTER SUE'S one-woman campaign to help the blind dovetailed with efforts of the Pennsylvania Ministerium's Board of Inner Missions to develop its own services for the blind beyond the present stage of chaplaincy services to institutions.

A long list of "consultant services" was drawn up which Sister Sue can perform. They don't duplicate services of secular agencies but are directed toward the needs of Lutheran institutions, synodical agencies, congregations. There will be counseling services for the blind and partially seeing, for pastors, for parents of blind children. There will be representation of the church in community social service programs—and a ready source of information on all matters pertaining to the care of persons who cannot see.

There will be, most of all, understanding of the emotional and physical problems involved in dealing with blind people. And this understanding will be expressed in the ministry of the church to all those who need it. "I think," says Sister Sue in a matter-of-fact voice, "that God wanted me to have this experience so that I could help others."

The service, says Dr. Francis Shearer, executive secretary of the Ministerium's Board of Inner Missions, will be a one-year experiment. But he thinks it may become permanent.

SISTER SUE thinks so too. And she does not believe that dealing constantly with problems of the blind will deepen the sense of her own handicap. "I'm lucky," she says. "At least, I had my sight for many years. I know what things look like, I can visualize color, and the interplay of shadow and light. Many of the people I talk to don't have that recollection. There are always people who are worse off than oneself. And that," she smiles, "is a great lesson to be learned."



PENNIES IN THE PLATE

Things have changed in church since the days when our great-grandfathers paid $5 as yearly rent for a rear pew . . . . . .

ONE OF THE JOYS of growing old is the fun that comes every now and then in running across mementos of childhood and realizing how much life has changed across the years. The person who can live with change is best equipped for the present and least afraid of the future.

Actually, when people live well, they do not really want to go back to those other days. The recollections may tell of what was just right for another earlier day but would never serve for this moment. That simple truth is for congregations as well as for persons.

I suppose there are some people in every congregation who have not quite made up their minds about all this change in stewardship which is sweeping the church today. No more pies, no more rummage sales. Just offering envelopes and some new idea about proportionate giving. Some people can gather a whole handful of mementos of how the church used to make money, and seemed to have a good time at it, which is not really the point at all. What I want to note right here, however, is that the big change has already happened. Look at these tokens of other days drawn straight from the record of a church in Carlisle, Penna.

THE DATE of the first is 1860. It was set down for us by the gate keeper's daughter who went each week to get change for the toll gate.

Listen: "The money in circulation had been gold and silver, but during the war had been withdrawn and paper money was used; there being notes of five, ten, twenty-five, and fifty cents. But there was a great scarcity of pennies, so great that we had to buy them; to buy them we did not go to the bank as is customary today, but every Monday morning it was the custom of the writer to take one dollar and five cents to the home of the treasurer of the First Lutheran Church and return with one hundred pennies; pennies being the usual collections, as they were called, the church being maintained by the rental of pews."

And speaking of rent. Here is a bit from the next year. In 1861 the church council met to decide rents for the coming year. Better pews went for "$15 and the rear pews were $5. Payable at the church on Christmas Day." No rent for college students.

Little wonder the rear pews are so crowded today.

MEMENTO 1863: Church council: "We do not know what diligence our collector

By CHARLES T. SARDESON
Pastor of First Church, Carlisle, Penna.

uses in collection. But we would most kindly take the liberty of suggesting to him the propriety of visiting the different members promptly at the beginning of every quarter and earnestly, though kindly, urge them to payment. Experience shows that small payments are much easier paid than large ones."

By 1875 even the "small payments" were hard to get. Another inducement was added which sounds almost modern. Five per cent off for those who paid their rent quarterly; 10 per cent off for anyone who would settle up with the Lord a year in advance. Devout and prudent men, our fathers were.

1918 WAS A DAY of real change. A new idea was being born. Would people accept it after a hundred years of settled practices? The council wondered. Their language shows it. "It was voted gradually and carefully to endeavor to foster a favorable sentiment among the people, looking forward to the free pew system in our church." No doubt some of the men lingered on the steps of the church talking late that night after the meeting was over.

Change is the result of an idea, of a dedication, of a growing faith, of an emerging stewardship. Today we are wrestling through another important change. It does not come with ease to everyone.

We are trying to realize that it is not the money we can make that God wants. He is asking for what we have to give. It is the proportion from all he has given us that we are willing to give back to him that really catches his eye.

THAT IS stewardship as we are learning to know it today. It is a recognition of responsibility; a time of growing up. Ham suppers and rummage and bake sales are becoming relics of the past. This is the day for a straight and forceful telling of a message with great concern for the task at hand.

Some day curious people will browse through the record of our congregation as I have done and will run across this note. Memento 1958: "The Sector Project was undertaken by the congregation, producing two hundred and twenty-five new pledges in one year." That sounds big to us. I hope it sounds small to those who turn back to this page later on.

Popularity may be too expensive

But there's no point in being disagreeable just to prove that you're always right

By AUBREY B. HAINES

RECENTLY A RADIO minister preached on "You Can Be a Sought-for Person." The idea was that you can become a kind, generous, outgoing person whom people will like and respect. This sounds excellent until we recall Jesus' words, "Woe to you, when all men shall speak well of you!"

The goal of life, according to Jesus, is not popularity. One may become such a hail-fellow-well-met that he stands for nothing. He likes everybody, has no pet peeves, tolerates everything from mediocrity to injustice, and has no enemies. In a day when good will and successful personal relations are encouraged, Jesus'

words shock us out of our complacency.

"Woe to you, when all men shall speak well of you!" Why should Jesus say that? What is wrong with agreeing with people, being uncritical, and refraining from self-seeking and self-assertiveness? Nothing, but danger lies in so living that we would go to extremes to be agreeable and invite popular favor.

SOME PEOPLE consider themselves excellent Christians because they have enemies. Lacking tact and judgment, they get themselves into trouble and make people detest them. Then they take grim delight in what they consider being persecuted. They fail to realize that they deserve the scorn they receive.

To condemn others is to invite criticism of ourselves. Much failure of reformers can be traced to a chronic inclination to meddle in other people's affairs. This, of course, encourages resentment and turns a cause into self-defeat. Such reformism turns people into Carrie Nations who go into saloons, break up furniture, and end in insane asylums. This is not what Jesus meant by being hated and despised for his sake.

MUCH OF THE obnoxious attitude some Christians show from time to time stems from their being attracted to Christ's invective rather than his teaching of a God of love. Because Jesus heaped sharp words on hypocrites, some Christians feel justified in condemning everything and everyone they dislike.

But Jesus' words, strong as they may sound, were not spoken in hatred or hostility but in realism, pointing up something that drastically needed to be changed. If Jesus had been a chronic meddler whose chief character was hostility, the Sermon on the Mount would not have been appealing to the people.

The Christian concept of rejoicing in persecution applies when we are persecuted for righteousness' sake. Righteousness means goodness plus wisdom. The persecuted person, then, may rejoice not because he has evoked hostility in others by being obnoxious but for obeying God's commands.

The person who writes his minister anonymous letters which vent his anger cannot be said to follow Christ. Jesus' motive was love. The chronic critic's motive is hostility.

A California minister tells of a pastor friend in whose congregation was a layman who would shake his head, make wry faces of disapproval, and sometimes quietly say "No" to what was said from the pulpit. "How can you stand it?" another minister asked. The answer was simple: the minister did his best to interpret the Word of God. If in his congregation a layman disapproved, the problem was the layman's, not the minister's.

ON FIRST consideration Jesus' words seem difficult to understand. How can any normal person rejoice at being criticized and persecuted? But the redeemed Christian is not a "normal" person in the sense that he was born with the attitudes he now holds. All of us have selfish motives, but a regenerated Christian is less selfish, for the grace of God has made him a new creature in Christ.

Therefore criticism does not actually offend him, for he is under orders from God, not men. If he has done God's will, he accepts criticism in the spirit of forgiveness rather than in resentment.

Nobody wishes to be hated, despised, rejected, and made the laughing stock of the community. Neither does the Christian. But there is something worse than being ridiculed. There is being favored because he fails to show strong Christian convictions.

Pick-up in the Park

. . . IT WAS WHOLLY ACCIDENTAL, BUT IT DID SOLVE A STUBBORN PROBLEM FOR THE RUTHEFORDS

By OLLIE WATTERSON

MARY ENJOYED having her morning coffee with Joe. The children were still asleep and Grandma Rutheford, Joe's invalid mother, was busy eating her breakfast in bed.

"Harry and Janice will be over tomorrow night to play bridge," Joe said.

"I hope I can get Grandma to sleep before they come—"

The tinkling of a spoon striking the rim of a glass interrupted her. Grandma used this method to call Mary to her bedside.

"I'll go for you," Joe said.

MARY LOOKED at Joe's unfinished breakfast and knew that he wouldn't have time to eat. She felt guilty sitting there, and then angry at the fate that had foisted a bedridden mother-in-law on her. Grandma kept her so busy running that she hardly had time to do the bare essentials of housekeeping.

Joe hurried back into the kitchen with a glass of orange juice. "The juice was too sour. Be a good girl and fix it for me."

He kissed Mary's cheek and was gone.

When Mary took the juice in, Grandma refused it. "You know I always drink my juice first! Now I've finished eating and it's too late. Bring my wash water."

"I hear the children getting up," Mary said. "You'll have to wait."

"Do you expect me to sit here while you wait on those children? In my day we taught children to do for themselves. When Joe was that age—"

Mary closed the door on the lecturing voice. She knew that when the children went in to kiss Grandma goodbye, they would find her crying. The children—her own children—would reproach her for being cruel.

Mary hurried to get the children off to school on time. Then, not allowing herself to think about the housework, she walked to the park. The tall trees and green grass had a softness, a quietness, that invited her. She sat on an old wooden bench and stretched her legs straight ahead. The warmth of the sun gradually loosened the tenseness in her.

AN OLD MAN limped towards her and sat down on the bench.

"Quite a job for an old man," he said, breathing deeply. "I'm just learning to walk again. Been bedridden for months."

"That's too bad—I mean about being bedridden," she corrected herself.

"See that big white house over there?" he pointed with his cane. "That window to the far right. I spent ten months in that room—couldn't get out at all. Just like a prison, it was."

"Yes, I imagine so," Mary said. Her thoughts returned to Grandma Rutheford alone in the quiet house.

"Well, I just made up my mind that I wasn't licked," he said with a satisfied nod.

"It's too bad more old folks can't be like you," Mary said.

THEY TALKED and Mary soon found herself telling him about the bridge game. She told him that Grandma would be continually calling for her, demanding attention, interrupting the game.

"I wonder, Mrs. Rutheford, if I might call on your mother-in-law tomorrow evening?" he asked.

Mary was charmed by his old-fashioned politeness and manner. "I didn't mean to burden you with my troubles."

"Not at all! Not at all!" he said. "I would consider it a privilege."

"We would be glad to have you, of course—"

"Then it's settled," he said.

GRANDMA RUTHEFORD, when Mary told her the news, tightened her lips and voiced disapproval sharply. But Mary realized that Grandma was interested in spite of herself.

"I hope you don't mind if I accepted for you."

"It's a little late to be asking me now. Best be about your housework if you're having all of that company tomorrow night!"

Mary worked steadily and it wasn't until she had worked her way into the kitchen that she realized it was past lunch time. Grandma Rutheford hadn't called her once since she had started working!

Mary opened Grandma's door and found her pinning her hair up in curls!

"What are you doing?"

"What does it look like?" Grandma snapped.

Mary touched the thin gray hair, and found it oily, the curls separated and stringy. "Let me shampoo it to make it fluff out pretty."

"No time for that," Grandma said. "You've got your work to do."

THAT EVENING after supper Joe came into the kitchen wearing a puzzled expression. "Mother is too busy to talk—says she's hemming your dress."

"Oh yes, the black faille."

"I thought Mother couldn't sew good enough to suit you." Mary smiled.

"Her hair is all done up in curlers."

"Yes, I know."

"Say—what goes?" Joe asked. "This morning I expected you to be at each other's throats before night. Now I find you cooing like doves."

"What did Grandma tell you?" Mary asked.

"She wouldn't tell me a thing! Just sat there, secret and smiling."

Mary giggled so hard she could hardly speak. "Oh, Joe—Grandma's got a beau! A blind date!"

"What!" Joe exclaimed. "You're kiding me."

"No, honest, Joe."

"Where could she get a blind date?"

"I picked him up in the park!" Mary was laughing uncontrollably, and had Joe laughing with her.

"Mary for heaven's sake—please—Mary, tell me about it."

MARY TOLD HIM about Mr. Standing and of the change in Grandma's attitude during the day.

"That may be just what she needs," said Joe. "Someone her own age to talk to. Something to look forward to. What was it Mr. Standing said—about his room being a prison? I never thought of it that way."

"There's Grandma ringing for me,"

Mary said. "I expect she's pretty well worn out. I'll get her ready to go to sleep."

Mary stopped short when she stepped inside the room. Grandma was pulling the curlers from her hair. Her face was set and cold.

"Is something wrong, Grandma?" Mary asked.

"You can tell your friend that I'm seeing no one!" she said.

Mary paused before answering. She knew that the wrong approach now would cause Grandma to set her mind permanently, and they would all be back in the same old rut.

"I mean it!" Grandma said.

"What made you change your mind, Grandma?" Mary asked.

"Humph! Think you're going to make an old fool out of me! Think I'm deaf? I could hear you laughing out there in the kitchen!"

"But, Grandma, we weren't laughing at you!" Mary protested.

"My own son, too. Laughing at his mother!" Grandma turned away from Mary. "Well, don't stand there—get out—get out. I need my sleep."

Mary leaned over to place a soft kiss on the pale cheek, and tasted a salty wetness on her lips.

THE NEXT MORNING Grandma refused her breakfast, and insisted that the door to her room remain closed. Mary attacked the housework with a fury to match the turmoil boiling in her mind. The brief taste of a harmonious home was so good that she was unwilling to give up without a struggle. She wished desperately that she was one of those clever women who always seemed to manage people so gracefully.

The front doorbell interrupted her thoughts.

A room can be a prison

"Flowers for Laura Rutheford." The delivery boy was holding a long violet-colored box.

"Laura Rutheford?" Mary stammered.

"Address says '9146 North Oakland,' " he said.

"I'm sorry," Mary said. "You caught me unprepared. Mrs. Rutheford lives here."

Joe. Joe was so thoughtful. She had been racking her brains all morning trying to figure a way to soften Grandma. With one sweet gesture, Joe had solved the problem.

"A messenger just brought these flowers for you," Mary said. Then feeling the excitement and urgency inherent to every woman's make-up when she is confronted with an unopened gift box, she said, "Hurry, and open it."

Grandma Rutheford's hands were shaking as she took the ribbon off the box.

"Yellow roses."

"They smell so sweet. I had yellow roses in my flower garden at home—" Grandma said dreamily.

"Here's the card," Mary said.

GRANDMA REACHED OUT and cupped her fingers around a yellow blossom. Her lips softened into a smile. Her eyes were clear with the light of happiness.

"Will you help me with my hair, Mary?"

"Why of course, Grandma," Mary's heart was singing with praise of Joe as she prettied up Grandma's room.

"He must be a very nice man," Grandma said, looking at the roses again. "So thoughtful!"

"Of course, he's nice! You know that as well as I do."

"I don't know any such thing! I've never laid eyes on him."

"Never laid eyes on who?" Mary asked.

"Why, Mr. Standing, of course."

"Mr. Standing? What does he have to do with the flowers Joe sent?"

"Joe didn't send the flowers. Mr. Standing sent them. A real gentleman," Grandma said with a smug smile.

AT PRECISELY seven o'clock that evening Mr. Standing presented himself at the front door. He had a brown package under his arm. As they walked towards Grandma Rutheford's room, Mary saw him brush his hand nervously over his fine white hair.

After the introductions a moment of awkward silence filled the room, but Mr. Standing broke the spell when he asked Mary, "I wonder if you have a small table we could use. I've brought a game of checkers, if Mrs. Rutheford would enjoy playing," he said turning to Grandma Rutheford.

"Why, I would enjoy that very much," she said. Her face flushed a tell-tale pink.

MARY AND JOE went to the living-room to wait for their guests. The sound of Grandma's laughter reached out to stir them from their thoughts.

"They're having a good time, just like anyone else," Mary said.

"Yes—just like anyone else—" Joe answered.

"Joe?"

"Yes."

"That's been the whole trouble all along."

"What do you mean, the whole trouble?" Joe asked.

"Grandma. We've been treating her as if she were a problem, and so she was a problem. Mr. Standing treats her like a lovely lady, and she is a perfectly lovely lady." Then Mary closed her eyes. "I've got an awful feeling that all the trouble has been my fault. I'm so ashamed."

Joe put his arms around her. "Do you know the feeling I have?"

Mary shook her head.

"I feel that almost everyone I know who has an oldster in their home has this same situation—and I'm the only fellow who has a wife clever enough to work out a solution!"

"I don't deserve the credit, Joe."

"Sure you do. You're the gal who made the pick-up in the park!"

JESUS SAYS, if a man hits you on the right cheek turn to him the other also. Do we really desire to be able to do this, or are we glad that we possess a good excuse for not doing it in that we can plead natural human weakness? It is a question that we need to ask again and again with respect to all our moral weaknesses: Do I really want to be made whole?

—D. T. NILES in *For Today* (Muhlenberg)

WORSHIP NOTEBOOK

WHAT HAPPENED TO THE TRANSFIGURATION?

IT'S LIKELY that users of the new *Service Book and Hymnal* recently slid right past an important change in their worship life and never noticed it. The change is recorded on page 111 of the *Service Book* with the transfer of the festival of the Transfiguration of Our Lord to Aug. 6. Only a former user of the Common Service Book would notice the difference.

The Transfiguration, according to the Common Service Book, came at the end of the Epiphany cycle (unless of course there was only one Sunday after Epiphany in which case it went unobserved). With the new SBH the festival is set on Aug. 6.

There is, however, some recognition of the former pattern, for a permissive rubric adds:

"The Propers for this day *shall* be used on the Sixth Sunday after the Epiphany, and *may* be used on the last Sunday after the Epiphany, except when there is only one Sunday after the Epiphany."

THE EFFECT of this is to put the choice squarely before each congregation. When do we celebrate the Transfiguration—at the end of the Epiphany season, if it's long enough, or in August, and then probably on a weekday?

Some people will probably throw up their hands at this point and dismiss the whole thing as another peculiarity of the new book. And quite honestly, they have a point. The situation is so confusing that in 1959 some congregations, which will keep the Transfiguration on the August date, will observe Jan. 18 as the Second Sunday after Epiphany while others who wish to commemorate the Transfiguration will call it the Last Sunday after Epiphany and use the propers appointed for the Transfiguration.

One can see all sorts of problems. What, for example, does the Sunday bulletin indicate—2nd Sunday or Last after Epiphany? And what about those parishes which attempt to follow the book? How many people will come to church on a hot Wednesday or Thursday in early August?

In all fairness to the compilers of the new SBH, their reasons ought to receive consideration.

THE TRANSFIGURATION of Our Lord was early celebrated in the church, both Eastern and Western. Because of the strong scriptural record of the event, the festival soon became one of great importance. Regrettably, no one date seemed to be universally set aside for this festival until 1457 when Pope Callixtus III in commemoration of a victory of the Turks appointed the date as Aug. 6. Thus the church finally set upon a date for Transfiguration Day.

At the Reformation, the Lutheran churches of Europe kept the festival, but with differing dates. In Sweden Aug. 6 was kept. In Germany the Transfiguration was usually observed on the last (or Sixth) Sunday after the Epiphany, a practice which found its way to America and through the *Church Book* into the *Common Service Book*.

When the compilers of the SBH began to prepare the calendar they found not only diversity between Lutherans and non-Lutherans, but diversity among the Lutherans themselves. While most of Christendom kept Aug. 6 as the Trans-

figuration, a handful (notably the users of the CSB) followed the practice of keeping the last Sunday after Epiphany.

It was in the interest of conforming to the pattern of the whole church that the men who prepared the SBH set Aug. 6. Yet mindful of the strong association with the CSB use, the permissive rubric quoted earlier was also inserted.

IN THE FACE of the choice before the church, which road shall we take? Certainly each congregation must choose for itself.

On the one hand, the Aug. 6 date offers a challenge. Sure, it's hot, uncomfortable, and some may not want to sit in church on a Wednesday this summer, but why not? Is our faith so weak that we cannot offer God an hour of praise on the day of his Son's Transfiguration?

Perhaps this affords a very special opportunity for a midsummer witness. Revivalists and sectarians fill ball fields and grandstands with their devotees. What of the church? Must it remain shuttered and dark, or can its doors be opened, its interior blaze with lights, and all of the choirs and people make a special effort to keep the day?

Pastors in resort areas have a special opportunity here. Not every vacationer wants to walk the boardwalk or sit in a motion picture theater. Aug. 6 doesn't have to be a day to be passed by.

BUT THERE is also opportunity to observe this feast at the end of the Epiphany cycle. And there is good argument for this location. Each Sunday following upon the visit of the wise men to the infant Christ is a manifestation, a showing forth of Christ's glory, and the climax is reached in the Mount of Transfiguration. Thus step by step, Sunday by Sunday, the worshiper beholds unveiled before his eyes the fulness of God's grace in Christ. And having reached the summit of the mount, he beholds the transfigured Christ who now must set his face to Jerusalem.

Certainly there is much to be said for the observance of the Transfiguration after Epiphany. But whenever we choose to observe it, its significance is great. We ought to make its celebration a red letter day, and give it the festal observance it deserves. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Befitting?

QUESTION: My husband and I have occasion to attend conventions connected with his business. We do not visit cocktail bars around home, but Bob thinks it's all right to cut loose when away. Recently we attended a convention in a city known for its gay night life. Without too much forethought we joined a group for a bus tour of the night spots, which turned out to be "dark holes in the wall" with lewd shows. After seeing two of them I was decidedly ashamed of myself, and declined to continue the tour.

At some affairs speakers and MC's use questionable or smutty jokes to get a certain point across. Most people don't seem to mind it, but it disgusts me. The hardest place to combat this smutty talk is in the home when entertaining or being entertained. I have never encouraged the telling of risque jokes, but don't know

quite how to handle such situations. Shall we politely ask our friends to refrain from indecent talk, or what?

What is the Christian's role today, when indecency, distorted sex emphasis, and filth come at one from every side? I am not a prude, but my sense of decency is outraged by these things. I am resolved to stick to my Christian principles and practices. But, as for relations with groups, I am confused, desiring to live a worthy life. My husband gets annoyed when I object to some things, but I am going to walk out on groups when they violate Christian standards.

REPLY: The worldly or secular tone intrudes into the life of Christians on a rather large scale. It has always been so to varying degrees. In this long-drawn-out period of adjustment between Christian viewpoints and the secularism which marks the modern scientific world there is considerable confusion in the minds of people as to just what is right and what is wrong, and exactly where to draw a line. Some Christians tend to go along with whatever occurs, not that they really approve it but in order to feel liberal, modern, and sophisticated, and in order to hold on to friends.

Right and wrong are realities—not outmoded, ill-founded, prudish prejudices. Unless Christians uphold ideals of nobility, present-day life may dip lower and lower.

The big question is the point at which the boundary is to be established. What seems proper to one Christian may appear the opposite to another. Paul (Ephesians 5:3-4) ruled out certain outrages, and then added "nor filthiness, nor foolish talking, or jesting, which are not befitting." The basic Christian principle of right is an understanding love toward God and man. And that rests on the supreme worth of the human soul in the sight of God. "Thou shalt love." "The love of Christ constraineth us." This principle rises above all other standards of right which have been proposed over the centuries. What then is an intelligently loving thought, word, or act? And what is damaging to the spiritual-moral life of self and others? In the end, the Christian conscience must make the decision. But among good Christians the dictates of conscience vary, and it is certain that from group to group attitudes and practices will vary.

We are bound to live up to our best understanding of Christian moral ideals, and of the effect of various practices on self and others. We need not be "kill-joys," but we ought to take a stand at the point which commends itself to an enlightened Christian conscience. Undoubtedly Christians will have to put up with numerous things in mixed groups (that is Christian and non-Christian), but that does not imply approval.

You and Bob should talk this whole problem over in a calm, unemotional atmosphere, and try to arrive at a conclusion on which both can stand as Christians. Then, with Christian generosity toward one another, try to live it out. In all moral questions one should be cautious not to rate as sinful what the New Testament does not so rate.

In dealing with groups, indirection will probably yield better results than any direct request. Here are a few suggestions: 1) Provide a worthy example yourselves. 2) In your own home see that the conversation gets a good start in the right direction. The two of you can introduce items of in-

terest, along with amusing items, which will set the tone of the evening. Perhaps a "random" remark, rightly slanted, will help. 3) Speak confidentially, and as casually as possible, to just a few persons who are closest to you, and let them pass along your feelings about this problem.

A GUIDE TO BIBLE STUDY

ISAIAH: What's the matter with preachers today?

By GERHARD E. LENSKI

WHAT IS the difference between the ancient prophet and the modern preacher?

The answer has been given: "The prophets were good men whom the thankless people stoned. Today we take the preacher out for Sunday dinner, feed and fatten him and make him tame and friendly."

Such a generalized comparison, of course, is a distortion. Not all the prophets of old days were martyrs. Some were false prophets (*I Kings 18:19; Matthew 7:15*) and, if they got rough treatment, pretty much deserved it. As for our modern preachers, while they may be well fed, it certainly cannot be said of them that, as a group, they are tamed and made harmless.

WITH DUE RESPECT both for prophet and preacher, it is still in order that the preacher should learn from the prophet. The modern preacher stands in the prophetic tradition. It is always good for him to recognize the tradition in which he stands and to be concerned to be worthy of it.

In this connection it can also be said that Isaiah has much to say to the modern preacher, so much, in fact that both preacher and people might profitably join in a restudy of the public ministry of Isaiah.

For one thing, it will always be helpful both for preacher and people to note the promptness, the directness, the forthrightness with which Isaiah tackled whatever problem it was that confronted him.

Obviously Isaiah did not trifle with issues that called for answers. He faced them head-on. He believed that a sharp attack was the best defense.

HE DIDN'T like the worship habits of his people and he told them so in words that stung and burned (*Isaiah 1:10, and following*). He found King Ahaz and King Hezekiah frightened by the enemy and he told them to buck up and play the man as God wanted them to do (*Isaiah 7:3; 37:5*).

Isaiah viewed the sins of the rich with disgust and he told these aristocrats that the animals of the barnyard had higher morals than they (*Isaiah 1:3; 5:8-20*). Isaiah addressed the surrounding nations of his day, dangerous as they were, in words of contempt and scorn (*Isaiah 13 and following*).

Directness of attack—plain speech—pointed preaching—these were Isaiah's techniques. They angered the people near and far. But how well did they let the sinner know what ailed him and what was expected of him!

At this point let the modern preacher

pause and learn. Too much modern preaching is vague, ambiguous, pointless. The well-fed preacher is correct enough liturgically, homiletically, even doctrinally. But somehow he doesn't hit the target.

Worldly Mr. Ahaz listens to the sermon, even likes it. Mrs. Ahaz, smartly attired, sweetly perfumed, likes it too, tells the preacher so. Meanwhile, the sins of the day which these sinners commit, go unexposed, unrebuked, unhealed. The pointlessness of the average sermon is an unsolved problem of the modern church.

Our problem has an answer. That answer is—Isaiah. Let preacher and parishioner compare his direct, plain-spoken methods with their half-hearted efforts.

Isaiah dealt with the moral problem on a large scale. He saw a world gone wrong, needing to be set right. He saw Judah headed for the dump-heap, needing to be stopped in her tracks. The immensity of the task did not invite short-cut methods.

Isaiah saw that the individual was the key to that solution. We cannot have a better world without better people in the world. And people can only become better as individuals, one by one. *King Ahaz* must repent and trust God. *Eliakim* must be a true priest as he serves before the altar. *The wicked man*, whoever, wherever he is, must seek the Lord while he may be found.

The soul of all reformation is the reformation of the individual soul. Isaiah saw it clearly and, seeing it, he rightly related individual responsibility to the world problem.

PERSONAL MORALITY needs to be related to the national problem. And the national problem, in turn, needs to be recognized as having a personal basis. The preacher must preach to convert the individual in order that the individual may help to reclaim an immoral society, a neurotic world bent on suicide. One man's righteousness, small as it is, can become the weight that tips the scale in favor of a Christian world-victory.

God has not left the preacher without a guide. Isaiah is that guide, the Isaiah who dealt so vigorously with the problem both of corporate and personal morality and who tackled that problem at its root-source—the human heart. Again let preacher and parishioner note where guidance and help lie.

ISAIAH displayed a selfless kind of anonymity which the modern preacher will do well to emulate if he can.

The earlier chapters of the Book of Isaiah do tell us something, not much, about the personal life of Isaiah, the names of the kings under whom he served, fact that he had a wife, the names of sons, a few meager details. The closing chapters, from 40 on, contain no personal references.

It can be rightly said that, as the story builds up in intensity and approaches its climax, the figure of the writer, whether one or two or more individuals at different periods, fades out and becomes increasingly obscure, while the figure of him who comes to save becomes increasingly clear.

At first that Saviour seems to be the Hebrew nation. Then he seems to be a "saving remnant." Then he appears to be some great historical character through whom God works—Cyrus, Hezekiah, the prophet himself. Finally (*Isaiah 52:12—53:1-12*), the Saviour becomes fully clear. He is Christ, God's own Son, our crucified, risen, and ever reigning Lord.

What a beautiful literary device—the complete effacement of self in order that God's Son may be the more perfectly revealed to all!

BOOKS

UP TO DATE ON THE SCROLLS

The Ancient Library of Qumran. By Frank Moore Cross, Jr. Doubleday. 196 pages. $4.50.

The discovery of the Dead Sea Scrolls is still a topic of world-wide interest in academic circles. It was one subject which aroused sober scholars to heated discussions at last year's Congress of Orientalists at Munich, to which the reviewer was a delegate. Surely, the pious Jewish separatists who denounced the corruption and secularism of their temple hierarchy and withdrew to regions near the Dead Sea, known as Khirbet Qumran, and farther south in the valley Murabba'at, never dreamed that their manuscripts would cause hundreds of scholars to reflect on their doctrines and way of life some 2,000 years later.

Dr. Cross, a leading American scholar, had a personal share in the study of the manuscripts as a member of the international research team. This book is not too technical to be appreciated by the lay reader. On the whole, the book should be regarded not so much as a contribution of new material but rather as a summary of international Qumran studies with valuable references to existing publications and opinions.

The book retells the story of the discovery of the manuscripts from the first findings in 1947 to the last discoveries in January 1956. The brief but excellent reconstruction of the Essene community, which functioned as a Jewish sect not only at its headquarters at Qumran but in many towns in Palestine from the second century B.C. to A.D. 71, is very readable.

The author favors the name of Simon as high priest of the temple (140 B.C.) and his treacherous persecution of the Righteous Teacher and his party as "the upper limit for the foundation of the settlement of Qumran." The documents clearly point to a Jewish tradition outside the rabbinic channels hitherto known as Judaism. Following the injunction of Isaiah (Is. 40:3) the Essenes went into the desert, in rebellion against the established priesthood in Jerusalem, to prepare the way of the Lord for the establishment of the true Israel, the new covenant.

Historical criticism of Old Testament literature in the light of the scrolls is rather technical. In one chapter the author deals with the "setting in life" or as Prof. Kuhl of Göttingen states it "the native soil (*Mutterboden*), the substratum (*Hintergrund*) of the New Testament tradition." These people and their doctrines are important because they are the milieu in which Christian practices evolved. "It would appear that the early church appropriated and modified offices and institutions belonging to older apocalyptic communities in developing its own organizational structure."

The Gospel and the Letters of John, the Book of Revelation, the apocalyptic outlook of the early church, the organization and practices of the mother church in Jerusalem and many of the statements of Paul are seen in the new light of these people of whom John the Baptist may have been a representative, whose sincerity and strength evoked the praise of our Lord.

The reader may miss in this volume a clear testimony to the uniqueness of Jesus Christ through whom the light has come into the world although it is inherent in the author's point of view as his postscript indicates.

Wagner College GEORGE G. HACKMAN

FOSDICK AT EIGHTY

Riverside Sermons. By Harry Emerson Fosdick. Harper. 362 pages. $3.95.

Harry Emerson Fosdick has been called "the most winsome and convincing interpreter of the Christian faith in our time." During his ministry of more than 50 years some other references have been less laudatory.

This volume of 40 Fosdick sermons has been published in honor of his 80th birthday. These sermons were chosen by Charles L. Wallis, editor of *Pulpit Preaching*, on the basis of "continuing relevance and value."

They were preached while Dr. Fosdick was senior minister of Riverside Church from 1930 to 1946, and many of them were heard by millions via "National Vespers." They have lost none of their vigor and appeal, nor are they likely to for a long time to come.

Deep, sympathetic insight into the needs of persons, profound concern for the individual and his relationships, robust confidence in the power of the gospel for every area where men live—these are the essential strengths of these sermons.

By our reckoning, there is a debit side, too. When Fosdick asserts of the Virgin Birth, "I cannot believe it," or of creeds, "We repeat no creeds in this church. We require no subscription to them," we cannot say amen. But the over-all impression is of a dynamic Christian of rare gifts, passionately eager and superbly able to communicate the reality and urgency of the gospel.

Fosdick in the pulpit is always Fosdick the pastor. Much of the impact and cogency of these sermons is rooted in the intimate relation of counseling and preaching in Fosdick's ministry. "O God, some one person here needs what I am going to say. Help me to reach him!" So Fosdick prayed before preaching, and there are many to testify gratefully how for them the prayer was answered.

Some will turn to these sermons as the superlative work of a master craftsman, and will find inspiration and example for their own preaching. The choicest bestowals of these sermons will be for those who in these pages have mind-to-mind, heart-to-heart contact with an uncommonly tall and radiant Christian, and, most importantly, with the living Christ to whom Dr. Fosdick bears his stalwart witness. WILLIAM O. MOYER

Philadelphia

CHURCH ARCHITECTURE FOR ALL

The Changing Church: its architecture, art and decoration. By Katharine Morrison McClinton. Morehouse-Gorham. 144 pages. $7.50.

All around we see new churches built, older churches improved. How and why these things are done we are too often content to leave in the hands of the few to whom we assign that responsibility.

This book has been written not only for persons delegated to carry out the building programs but for all of us. We all ought to have appreciation and concern for the effectiveness and beauty of our church.

The Changing Church opens with three chapters about church architecture. This reviewer wishes there had been more emphasis on the value of having the architect be responsible for the furnishing and decoration of a church. This is too often kept from him, and a good architectural design is frequently spoiled by furnishings that just do not fit. But these chapters merit close and appreciative reading.

The remaining 12 chapters deal with church furnishings, equipment, decoration, and so forth, and represent a very real contribution to the life of congregations. Here Mrs. McClinton adds to her established reputation as an authority on furnishing and decoration.

The chapters on "Decorative Textiles for the Church" and "Art in the Church" should be required reading for every church council and altar guild. American congregations have lagged far behind those in Europe in these matters, and the author excites our imaginations regarding the rich possibilities. There are many illustrations of outstanding mosaics, stained glass, sculpture, paraments.

Those interested in the church school will find helpful direction for equipment and decoration. A parish may be inspired to create more attractive and convenient quarters for its children and for organizations by placing this book in the hands of its people. A great deal can be done with the proper shade of paint—with draperies, with new furniture. This guidebook will serve well.

The book is loaded with illustrations of American churches, modern furnishings, recent art (in which American Lutheranism is well represented). The pictures amply support the text. JOHN W. WHETSTONE

New York

ULCA . . . .

Church Fund Pays Dividend

QUARTERLY dividend of 12 cents has been paid to shareholders in the Common Investing Fund of the United Lutheran Church in America.

Net asset value per share as of June 30 was $13.16, highest since the fund's inception Jan. 1, 1954. Original share value was $10. Dividends paid in four and a half years exceed $650,000.

The fund is at a record high of $5,300,000. Shares are held by ULCA, its boards, agencies, auxiliaries, synods and congregations.

UNITED LUTHERAN Church Foundation has received a gift of $6,500 to be used as part of the ULCA 1958 budget. Chester A. Myrom, foundation director, said the money was given by members of the Lutheran Laymen's Movement for Stewardship.

Education Grants Listed

BOARD OF HIGHER EDUCATION will distribute $204,200 in scholarships, fellowships and grants to Lutheran students, colleges and seminaries during the 1958-59 fiscal year.

Dr. Gould Wickey, executive secretary of the board, said 13 church-related colleges will receive $89,000. Aid to 115 students, 39 of them foreign, will total $62,000. Six United Lutheran seminaries will receive $45,700.

Colleges that will benefit include: Carthage, $9,000; Gettysburg, $2,500; Hartwick, $5,000; Lenoir Rhyne, $4,800; Marion, $4,000; Midland, $12,000; Muhlenberg, $2,500; Newberry, $18,000; Roanoke, $7,200; Susquehanna, $6,000; Thiel, $7,200; Wagner, $6,000; and Waterloo, $4,800.

Grants to seminaries are: Central, $10,000; Chicago, $9,000; Pacific, $15,000; Saskatoon, $2,700; Southern, $6,000; Waterloo, $3,000.

An additional $7,500 will be allocated to Luther College, Regina, Canada, and to Texas Lutheran College, Seguin, in co-operation with the American Lutheran Church

BARBARA FISHER
Will edit new church magazine

A NEW magazine, *The Journal of Church Music*, will make its debut next January Dr. H. Torrey Walker, executive secretary of the ULCA Board of Publication, said it will be published monthly at the United Lutheran Publication House in Philadelphia.

Editor of the magazine is Barbara Fisher She was a music teacher and choir director before joining the Publication House staff last year. A native of Concord, N. C., she has a Bachelor of Music degree from Salem College, Winston-Salem, N. C.

The new journal will contain church music articles by music teachers and composers, of interest to choir directors, organists, pastors

Purpose of the magazine is to improve congregational music, Miss Fisher said.

Dayton Convention Program

Oct. 8, Wed. 10 A.M. The Holy Communion

2-5 P.M.
Reports of officers
Election of Treasurer
Executive Board report

7:45-10 P.M.
Board of Higher Education Report
Court of Adjudication and Interpretation
Executive Board . . . .

Oct. 9. 8:45 A.M.-12 M.
Memorial Service. Necrologist
Board of Pensions report
Executive Board . . . .

2-5 P.M.
Committee on President's report
Report of Special Commission on Relations to American Lutheran Church Bodies

7:45-10 P.M.
United Lutheran Church Men report
Report of Commission for Study of Women's Work, including recommendations affecting Board of Deaconess Work

Oct. 10. 8:45 A.M.-12 M.
Board of Social Missions report
Report on relationship of theological students and pastors to military training
National Council of Churches

2-5 P.M.
Board of Deaconess Work report
Department of Church Architecture
7 P.M. Lutheran Laymen's Movement dinner

Oct. 11. 8:45 A.M.-12 M.
Canadian Lutheran Council report
National Lutheran Council report

Oct. 12. 3 P.M.
Public program at Wittenberg College, arranged by Board of Social Missions

Oct. 13. 8:45 A.M.-12 M.
Board of American Missions report
Luther League of America
Memorials from Synods

2-5 P.M.
Board of Parish Education report
Board of Publication report
Department of Press, Radio, Television

7:45-10 P.M.
Board of Foreign Missions report
World Council of Churches

Oct. 14. 8:45 A.M.-12 M.
1960 and 1961 ULCA budgets

2-5 P.M.
Department of Worship
Report of Commission on Sacrament of the Altar and its Implications
United Lutheran Church Women

7:45-10 P.M.
Department of Stewardship
Lutheran Laymen's Movement
Committee on Church Papers
Committee on German Interests

Oct. 15. 8:45 A.M.-12 M.
Committee reports
Unfinished business

overseas

Norwegians debate school problem

NORWAY: Oslo. July 22.—A BIG discussion has continued for months in most Norwegian newspapers about a bill introduced in Parliament at the initiative of the Minister of Church and Education, Mr. Birger Bergersen. Parliament will be expected to enact this bill at its coming session.

It makes nine years of school compulsory, instead of seven which have been required since 1889. It is agreed that the new law will raise the standard of education in Norway.

However there is in the bill nothing about the so-called "Christian basis" of public education. As a state church, the Lutheran Church in Norway depends on the co-operation of the public schools in providing the Christian training of its members. Bishops and other church leaders have warned Parliament about the danger of passing the bill without this provision.

Mr. Bergersen claims that there has been no intention of making any change regarding the Christian character of Norwegian

education. Problems which are seen in the bill are due to misunderstanding, he says.

It is most likely that Parliament will extend the compulsory school attendance from seven to nine years, although the new requirement will probably not be put into full effect until 1965-70.

New hymnal urged

INTRODUCTION of a common hymnal to replace the two now in use in the Lutheran State Church of Norway has been recommended by a special committee appointed by the Ministry of Church Affairs.

One of the present volumes, *Lanstad's Hymnal,* named after the pastor who compiled it, is published in so-called "book language" or regular Norwegian. A survey has revealed that it is used in 72.6 per cent of the parishes.

The other book is printed in "new-Norwegian," a composite of several dialects spoken in the western part of the country, and, according to the survey, is used in 27.4 per cent of the parishes.

It is proposed to co-ordinate the contents of the two books so that whenever the hymns exist in both language forms, both versions will be printed in the new hymnal.

The committee received 1,068 replies from 2,600 questionnaires sent to parochial councils, pastors and church organizations. Of these, 86.2 per cent favored a common hymnal and almost the same number wanted the hymns printed side by side in the same book. Nearly 70 per cent urged that the hymns be arranged according to contents and not, as at present, according to the church year.

Opposition to the proposal was expressed by the weekly *Var Kirke* (Our Church), published by the Oslo Home Mission. It said the shortcomings of the present hymnals are so great they can only be overcome by the compilation of a completely new hymnal.

Women voters

DURING THE SUMMER in Norway there are many Christian conventions, conferences, meetings, and camps. Thousands of people have taken part in these, which are arranged by the church or by the voluntary organizations within the church.

One of the voluntary organizations, *Norsk Luthersk Misjonssamband* (Norwegian Lutheran Mission, NLM), arranged its general assembly in Molde, a town in northwest Norway. The constitution of this organization says no votes will be given to women and the membership of the national committee is limited to men.

This year, however, it was proposed to give women the vote. (There are more women members of the NLM than men.) The general assembly did not take a definite stand, however, and the vote problem was postponed three more years. A special committee was elected to discuss the problem further. Not giving women the vote is supposed to be based on biblical interpretation but, delegates said after the assembly, the younger generation will sooner or later make a change.

A SPECIAL SERVICE for tourists and campers in the southern part of Norway was put in effect this summer by one of the dioceses, Tunsberg. A young minister, Carl Krohn-Hansen, former Fulbright scholar at Virginia Theological Seminary, organized this activity. He arranged campfires, special services, group talks, and public meetings. Tourists and campers were much interested and told the young minister "this is what the church should do: get more in contact with people."

Bible study on radio

A SPECIAL service was also provided through the state broadcasting agency. The director of the division for religious programs, the Rev. Sigurd Lunde (graduate of Princeton), worked out a Bible study series with a group of young Christians. The Bible

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This is the first report from THE LUTHERAN'S *new correspondent in Norway. Until recently the Norway news was reported by Mrs. Anne Jordheim, now living in the U.S.*

udy took place one hour each week during uly. The listeners were supposed to follow ie program with the Bible in their hands s the group discussed the topic for the ight. Letters to the State Broadcasting nnounced that people thought the program ighly interesting. —KNUT JORDHEIM

etters to the editor

CHRISTIAN INDIVIDUALIST

SIR:

After a prayerful week, I feel compelled o voice my objection to the current, far-lung activities of my church as you report hem in THE LUTHERAN of July 13. I find particularly repulsive the opinions expressed by Robert E. Van Deusen concerning foreign aid, and a news item entitled "Churchmen try to co-exist."

Christianity to me is a highly individualistic faith. Christ concentrated on individuals —their conversion and their spiritual growth. He was completely detached from governments and their intrigues. Are the high officials and the reporters of our church better qualified than our Lord? How dare our church speak in the name of its communicants on so earthly a matter without consulting us for whom it speaks?

Wayne, Pa. MRS. EDWARD F. NORRIS

SIR:

Dr. Van Deusen asks if opposition to appropriation of huge sums for foreign economic and technical aid is a true picture of how Christians really feel. Because it seems evident that neither the President nor Mr. Dulles can exercise effective control over the strongly entrenched bureaucracy in the State Department, I have on several occasions urged my Congressman to cut down on foreign aid appropriations.

I realize that some of the foreign aid is doing a good job, and hope that if there is a shortage in overall appropriations it might help cut down on the enormous and shameful waste in some sectors, and the diversion of needed funds to more worthy projects.

I believe that, in most cases, trade is better than aid, not only for the American investor but also for the people of the country in which he invests. C. A. CALL

Lewistown, N. Y.

POLITICS AND PROFIT

SIR:

Why is it that in every election year there is such a large crop of candidates falling all over themselves seeking these offices? If $20,000 to $50,000 per year isn't enough without taking dishonest money, why don't they stay home? You know that Sherman Adams is guilty of some sort of dishonesty. Why cover up for this man?

Yelm, Wash. WILLIAM MERZ, SR.

See Luther's explanation of the Eighth Commandment.

POLITICS

SIR:

I wonder if you can let the Lutherans of Pennsylvania know the religious faith of the men running for governor of their state this fall. You did mention that McGonigle is a Lutheran but you did not tell us that Lawrence is a Catholic. R. O. RECKNAGEL

Narberth, Pa.

NAWAKWA

SIR:

There is an incorrect statement in the July 23 LUTHERAN. Camp Nawakwa is said to be operated by the Central Pennsylvania Synod. It is the leadership training camp of the Board of Parish Education of the United Lutheran Church in America. Although it is located on the territory of the Central Pennsylvania Synod, its current enrollment includes campers from eight synods.

(REV.) JOHN S. BISHOP

Arendtsville, Pa.

Nawakwa is owned and operated by a nine-member "holding corporation" whose members are elected by the ULC Board of Parish Education. The camp is now thirty years old. Seventy per cent of the campers last year were from the Central Pennsylvania Synod.

Forest Fire Fighters Use Yolijwa As 'Copter Base

By LOUIS F. MERTZ

LOS ANGELES—Camp Yolijwa had a real hot time this summer. Not so much from the Southern California sun as from a forest fire that raged from July 8 to 11, while the junior girls were in camp.

Believed to have been set by a firebug, the fire was discovered near the edge of camp at 3 P.M., Tuesday, July 8, by Sandy Wilson, a counselor from Gettysburg College. He notified Director Jack Foerster, and the fire station was called.

In no time, fire-fighting equipment was rolling to the scene. Firemen used the camp office as a look-out point and telephone headquarters. The baseball diamond made an excellent heliport for two 'copters that lifted 720 men (Indians and prisoners) into the woods to battle the flames. Waterbombs and supplies were parachuted into the mountains from the Yolijwa base.

Tired men were taken out as fresh teams were flown in. A fire camp was set up nearby, with kitchens and first-aid stations.

Lutheran camp at edge of big fire

Things got pretty hot around Yolijwa in July

Though the excitement provided strong competition, the camp program was continued on schedule. At no time was Yolijwa in danger, though at one time fires raged on both sides. Two other camps in the area were evacuated.

Miss California becomes a Mrs.

Lorna Anderson, Miss California 1957, weds Allan W. Russell in St. John's, Sacramento. Officiating is the pastor, Robert S. Romeis

Luther League Meets Aug. 30

SYNOD LUTHER LEAGUE convention will be held Aug. 30-31 at the College of the Pacific, Stockton. A limited registration of 600 will study the theme "Christ Calls, We Answer."

Dr. Lyle Burns, of Phoenix, Ariz., will be the principal speaker. Synod President Dr. Carl V. Tambert will preach at the Sunday worship service.

SOUTHERN CONFERENCE Brotherhood will hold family night Aug. 26 at the Los Angeles Coliseum. Five hundred Lutheran fans are expected to see the Los Angeles Dodgers play Cincinnati. The Dodgers' management

Junior boys had a great time in Pacific Southwest Synod's camp

Staff included two Japanese pastors; among campers were a Negro boy and a German refugee

has promised a gift of $250 to the Camp Yolijwa project of the men's group.

Fellowship With Augustana

EXECUTIVE COMMITTEE of Pacific Southwest Synod will be guests of the Augustana Pastoral Conference at Yosemite National Park, Sept. 2-4. President Tambert said the two groups will meet separately on Sept. 2 and together for all the other sessions. Dr. Carl Segerhammer, of Los Angeles, is president of the Augustana Conference.

THE REV. JOHN D. FOERSTER, of Redlands, gave the dedication address for the new Redlands Community Hospital. A chapel for all denominations will be soon erected through Pastor Foerster's leadership in raising a special $15,000 fund. Pastor Foerster will direct the volunteer chaplain service beginning this fall at the hospital. Pastors will take 24-hour duty around the year.

New Pastors Assume Duties

PASTOR AND MRS. GEORGE KOHLS have begun work at First Church, San Diego. Pastor Kohls will assist Pastor Milus Bonker in the parish ministry. Mrs. Kohls, who serves with the Board of American Missions, will be the director of Christian service.

THE REV. DAVID J. HARTMAN (name changed from Halttunen), will arrive at Grace Church, Phoenix, Ariz., to begin his pastorate on Sept. 1. He had been serving Bethany Church, Ashtabula, Ohio.

INSTALLATIONS: The Rev. Frank Schmitt, Grace Church, Riverside, Calif.; the Rev. Conrad Simonson, Christ the King Church, Fremont-Niles, Calif.; the Rev. Walter Stuhr, Jr., Our Redeemer Church, Sacramento, Calif.; the Rev. Eugene E. Perry, St. John's Church, Oakland, Calif.

St. Luke's, Long Beach, the Rev. Louis F. Mertz, pastor, concluded a pledge drive for building funds under the guidance of the Wells' Organization for over $110,000.

PACIFIC

Oregon Pastor Takes Part in State's Beauty Pageant

By OLIN G. DASHER

SEATTLE—Though Roman Catholic bishops have been condemning beauty contests, a Lutheran pastor, the Rev. Robert W. Varblow, offered invocations on three successive days at the Miss Oregon Pageant, held July 25-27 at Seaside, Ore.

A newspaper reporter wrote in the *Seaside Signal* that the prayers were well thought out and appropriate. Pastor Varblow him-

Children Eager for Summer Bible Camps

WINNIPEG—Soon after learning the dates of Bible Camp, Gay was all packed. Every time she wanted to wear an outfit that was already packed, she would take it out of her suitcase, wear it, wash it and put it back again.

All this happened months before the camp was to begin, writes Anne Wilke, of Saskatoon, in the special camping issue of *The Lutheran Messenger*. And this eagerness for Bible Camp was duplicated this summer by many youngsters throughout Canada.

Twenty-three Lutheran camps were operated this summer by churches of the Canadian Lutheran Council—from Mush-a-Mush Camp, Nova Scotia, to the Pacific Circuit Camp in British Columbia.

As every synod knows, tough problems arise in obtaining camp sites, buildings, water and power supply. For example Camp Mulhurst, Alberta, was just too much for one auxiliary, the Luther League, to handle alone.

So a few months ago the Lutheran Camping Association was formed of representatives from provincial organizations of ULC Men, ULC Women and Sunday school associations as well as the Luther League.

Parents are as enthusiastic as the young people. "We have always encouraged our children to attend," write a Winnipeg couple, "because we know it is run by trained leaders who try to teach the campers those things most important in a child's life. The program is based on Christian principles and centered around spiritual teaching."

Milk Sent to Middle East

CANADIAN LUTHERAN WORLD RELIEF is taking full advantage of the Canadian government's release of 30 million pounds of dry skim milk to international relief agencies. The gift enabled CLWR to ship 2,040,000 pounds this spring to the Inner Mission and Hilfswerk in Germany.

Arrangements were completed to ship 120,000 pounds of the dry milk to the Middle East, and a similar amount to Poland.

The government not only donates the milk, but hauls it to a port of exit. Canadian Lutherans pay the ocean freight. The Western Canada Synod (ULCA) has urged all congregations to receive special offerings for shipping milk to the world's destitute.

A little money goes a long way. At 2 cents a gallon, a dollar will buy two cups of milk a day for a month.

Canadian Lutheran World Relief also reports an increased response to its used clothing appeal. Clothing receipts have been well above last year's donations for the first six months.

A recent shipment to Germany included 13,298 yards of new broadcloth contributed by a Canadian textile firm, and valued at $7,475.

PACIFIC . . .

self was convinced that the four hours he spent in preparing the three prayers were not wasted.

"I felt that this was an opportunity to make a Christian witness through prayer, that would be unique and reach people that might not otherwise be reached," said the minister. He is pastor of Our Saviour Church in Seaside.

In one prayer Pastor Varblow said:

"Our gracious heavenly Father, thou who in thine almighty power has created man in thine own image; thou who has created these bodies of ours to be temples of thy Holy Spirit: We thank thee for the beauty of these temples, and pray that we may so live as to evidence the fact that they do house a personality, an immortal soul, and thine eternal spirit. May we ever, with thy help, dedicate our bodies and souls to thee and use our total being for service in thine unending kingdom."

Synod Assembly Old-Timers at 50th Anniversary Banquet

GREENVILLE, PA.—The fiftieth anniversary banquet of the Pittsburgh Synod's summer assembly was held at Thiel College on July 18. Several alumni of the first assembly, held July 13-18, 1908, were present as guests of honor.

Among them was Dr. O. F. H. Bert, of Washington, Pa., a former dean of Thiel, who was chairman of the arrangements committee of the first assembly.

Theme of the 1958 session was "Christian Youth Prepares for the Nuclear Age."

Seated are Mrs. J. A. Frishkorn, Kay Beaver, Mrs. Samuel Roth, Frances Beaver; standing, Eva Bacher, Dr. Bert, Elta Frederick

Symposium on Theology

A THEOLOGICAL SYMPOSIUM will be held at Thiel College Sept. 25-27. The theme will be "The Christian and International Relations."

Participants will be Dr. Liston Pope, dean of Yale Divinity School; Dr. Stewart W. Herman, executive secretary of the NLC division of Lutheran World Federation affairs; the Rev. K. Devasahayam, pastor of the Andhra Evangelical Lutheran Church, India; and the Rev. Boyd Gibson, Thiel College pastor.

RETIREMENT of Dr. Henry M. McLaughlin, professor of chemistry, was announced July 18 by Thiel President Fredric B. Irvin. Prof. McLaughlin becomes professor emeritus and will continue to teach part time. He has been a member of the faculty since 1927.

Succeeding him as chairman of the chemistry department at Thiel will be Dr. Walter H. Puterbaugh, who had served as associate professor.

Pastors Bringing History Of Conference Up to Date

By ROBERT SCHOENERT

READING—Pastors throughout the Reading Conference are bringing the history of their congregations up to date as the conference prepares to publish its history before it goes out of existence at the end of the year.

Under the redistricting plan of the Pennsylvania Ministerium the conference will be divided into three districts starting Jan. 1.

The conference at its last meeting named a committee to prepare the book. The Rev. Lester E. Fetter, pastor of Alsace Church, Reading, is chairman and the Rev. Karl L. Reisner, Temple, is secretary.

The last history, *Lutherans in Berks County*, was published in 1923.

Two Installed in New Posts

A PASTOR and an assistant pastor were installed in their posts by Conference Presi-

PA.: READING . . .

dent Daniel F. Newhart. The Rev. Louis Ewald was installed as pastor of Trinity Church, Wernersville, and the Rev. Kenneth M. Trexler was installed as assistant pastor of Holy Spirit Church, Reading.

A NEW PARSONAGE for Grace Church, Shillington, has been dedicated. The Rev. Victor A. Kroninger is pastor.

THE REV. ROGER A. KRAUSE, pastor of Zion (Spies) Church, Alsace Township, broke ground for the congregation's new parsonage. Estimated cost is $19,400.

A FOUR-MEMBER TEAM of Youth Caravaners from Wittenberg College, Springfield, Ohio, visited St. Mark's Church, Reading, to explain Luther League operations.

Dr. Steigerwalt Honored By Friedensburg Parish

By ARTHUR S. FOLLETT

POTTSVILLE—Zion, St. Paul's and St. John's churches of the Friedensburg Parish combined to pay tribute to Dr. Clarence A. Steigerwalt, pastor for 30 years.

DR. STEIGERWALT

He was honored for his work in the parish and for having been granted the honorary Doctor of Divinity degree by Muhlenberg College. Dr. Steigerwalt is credited with having revived the custom of the Blessing of the Fields, today an accepted part of the spring program in many Lutheran churches throughout the nation.

The sermon was given by the Rev. Robert C. Benner, pastor of St. John's Church, Pine Grove. Other speakers included Dr. G. H. Bechtold, of Philadelphia; the Rev. Craig J. Dorward, of Jonestown, Dr. Steigerwalt's son-in-law; the Rev. William C. Butts, of Schuylkill Haven; the Rev. John Shiery, of Frackville; and Judge Vincent J. Dalton, of the Schuylkill County Court.

Mrs. James Marks and Mrs. John Potts present new hymnals to St. John's Church, Pine Grove, as a memorial to John Potts

New Pastor at Ashland

ST. JAMES' CHURCH, Ashland, was in the midst of its 100th anniversary when the Rev. Lars B. Staaby assumed the pastorate on June 22. He is the twentieth pastor of the congregation since it was founded June 16, 1858, with 14 charter members. Pastor Staaby, a native of Norway, was graduated from Philadelphia Seminary this spring.

Two of the oldest members of St. James', Mrs. Clara Brewen, 80, and Harry Sallada, 90, were present at the installation service.

The Rev. Walter H. Guigley, of St. John's Church, Ringtown, president of the Pottsville Conference, performed the installation service. The Rev. Lawrence L. Hand, Zion, Ashland, was the liturgist.

IN THE Sacramento Parish, the Rev. Richard C. Jones was installed on June 5. This parish includes Zion Church, Erdman, scene of the installation service; St. Paul's, Sacramento, and St. Matthew's, Spring Glen. Pastor Jones was graduated from Gettysburg Seminary this spring.

Participating in the service were President Guigley, the Rev. B. B. Latshaw, Jr., of Trinity Church, Valley View, and the Rev. John Youse, St. Peter's Church, Pine Grove.

THE PASTORATE of the New Ringgold

Parish, consisting of Zion and Friedens churches, was occupied by the Rev. George Hein on June 29.

ZION CHURCH, Tamaqua, received an assistant pastor when the Rev. Carl A. Romoser was installed by President Guigley on June 1. The Rev. Luther K. Mohr is the pastor.

Pastor Romoser had organized churches in St. Louis and Harmon, N. Y., following his graduation from Concordia Theological Seminary, St. Louis, Mo. His latest pastorate, of three years, had been at the Freeburg Parish, near Selinsgrove.

THE REV. FREDERICK G. ERB, JR., resigned as pastor of Friedens Church, Hegins, to accept an assistant pastorate at Trinity Church, Germantown, Philadelphia, July 15.

ULC Men Hold Retreat

SECOND ANNUAL RETREAT of the United Lutheran Church Men of the conference was held at Camp Nissatin, a Boy Scout camp. Twelve parishes were represented.

Dr. Martin J. Heinecken, professor of systematic theology at the Philadelphia Seminary, spoke on "The Priesthood of Men." He urged the Brotherhoods to "accept the challenge of furthering the Kingdom of God."

The Rev. John W. Schwalm conducted a devotional service at which Conference President Walter Guigley spoke on "The Living Word."

Members of the Sacramento Parish attended for the purpose of obtaining information on the organization of a Brotherhood in that parish. The fall rally and business meeting will be held at Zion Church, Minersville.

Tilberg Named Central Pa. Social Missions Director

HARRISBURG—The Rev. Cedrick W. Tilberg, pastor of First Church, Altoona, has accepted a call to become director of social missions in the Central Pa. Synod. Elected by the synod's executive board on July 14, he announced his resignation in Altoona July 20. He begins his new work Sept. 1.

PASTOR TILBERG

A graduate of Gettysburg College and Gettysburg Seminary, Pastor Tilberg received his S.T.M. degree from Philadelphia Seminary in 1950. He served two years as associate pastor of Keller Memorial Church, Washington, and was pastor of St. Paul's Church, Glenside, from 1945 to 1951 before going to Altoona.

He has been a member of the synod Board of Social Missions since 1951, and served on the board of the Allegheny Lutheran Inner Mission. He was a delegate to ULCA conventions in 1950 and 1954.

In his new work Pastor Tilberg will have responsibility for leadership in evangelism, inner missions and social action. He succeeds the Rev. George E. Whetstone, who resigned to become pastor of St. John's Church, Hagerstown, Md.

World Crises Will Keynote Penna. Sunday School Sessions

HARRISBURG—The call has gone out to more than 50,000 church school teachers and leaders for the 96th annual Pennsylvania Sunday school convention, to be held in Greensburg Oct. 14-16.

The theme is "Today's Crises Call for Christian Citizens." Speakers include the Rev. Robert E. Van Deusen, Washington, D. C., secretary of the Division of Public Relations, National Lutheran Council.

Dr. Clyde W. Meadows, of Chambersburg, is the president of the state association.

A Church Will Rise Here

Pastor Hugus, at altar, conducts blessing o site with aid of Pastor Leas, standing le

DELAWARE

Wheeled Altar Used in Field For Newark Ground-Breaking

NEWARK, DEL.—An altar-on-wheels and a collapsible field organ lent a religious atmosphere to an open field when St. Paul's Church held its ground-breaking service recently.

The altar is on oversize casters because it has to be wheeled from a closet into the auditorium of the Masonic Temple before each Sunday service and back into the closet after the service. It was trundled two miles to the church site in a truck and was set up in the field complete with brass cross, candlesticks and flower vases.

The collapsible field organ was borrowed from Red Clay Creek Presbyterian Church through the courtesy of the Rev. George Jamieson, state chaplain of the American Legion.

The portable lectern of St. Paul's Church was used by the two participating ministers. The Rev. Howard S. Hugus, pastor, read the Lutheran "Order for Blessing a Church-site and Ground-breaking."

The speaker was the Rev. J. Elmer Leas of St. Stephen's Church, Wilmington, who preached the first sermon when St. Paul's was being organized in 1952.

The ground-breaking itself was done by the pastor, followed by the president of the congregation, Dr. Russell G. Stauffer; th acting chairman of the building committe Milton Zeafla; the first child member of S Paul's, Susan Dickson; and the newest chil member, James Walton.

After the closing hymn the robed choir led the congregation in taking turns with th shovel.

The $151,000 first unit designed by D T. Norman Mansell, A.I.A., of Philadelphia will feature a 240-seat nave with glass wall at both ends, dominated by a 37-foot cros at one corner. A wing with folding door will serve as parish hall and classrooms. Th first room of a second wing off the chance will point the way to future expansion.

Mennonite Publishers Plan Larger Store in Lancaster

LANCASTER, PA.—The Mennonite Publish ing Co., marking its 50th anniversary thi year, is setting up what it believes to be th largest religious book store in the United States.

The new Weaver book shop, 20,000 squar feet in area, will occupy two floors of th former Sears, Roebuck and Co. departmen store in downtown Lancaster.

Weehawken ULCW sews clothing for women in Near East relief camps
Good Shepherd Church group first in area to respond to Dorcas project of LWR

NEW JERSEY

Early Services Beat Heat, Accommodate Vacationers

By RALPH I. SHOCKEY

TRENTON—Two factors have caused numerous congregations throughout the synod to conduct early services during the summer months: to overcome the heat and to provide opportunity for weekend vacationers to get an early start on their journey.

Several have introduced a combination service, such as St. Matthew's Church, Moorestown, in which church and church school are held at an early and later hour. Others have eliminated the later service during the summer months.

Holy Trinity Church, Manasquan, is considering three services each Sunday morning to accommodate the increase in attendance. Some churches in the synod have introduced a third service on a year-around basis in order to serve growing communities. Holy Trinity Church, Maple Shade, has had three for several years.

The Saviour and St. Bartholomew's churches, Trenton, are holding vacation church schools immediately before the public school opens. The Rev. Alford R. Naus is in charge of The Saviour school, and the Rev. C. Wilfred Steffy is organizing the St. Bartholomew group.

SISTER MARIAN MAURER, field secretary of the ULCA Board of Deaconesses, spoke to the ULCW of Prince of Peace Church, Paramus, about the various phases of service given by the deaconesses of the church.

LUTHER LEAGUE of America caravaners, Marion Clark of Anderson, S. C.; Lydia Ballard of Salisbury, N. C.; Libby Hahn of Mt. Pleasant, N. C.; and Florence Moane of Iowa City, Iowa, have been visiting leagues at Bethany Church, Palmyra; St. Paul's Church, Linden; St. John's Church, Westville; and Holy Trinity Church, Camden, during the summer months.

RENOVATION of the present parsonage at Trinity Church, Leonia, into a parish house, and purchase of a new home for the pastor, is how overcrowded conditions are being overcome. Pastor Alvin S. Rudisill feels the

NEW JERSEY . . .

plan will enable the congregation to serve members, friends, and community better with these facilities.

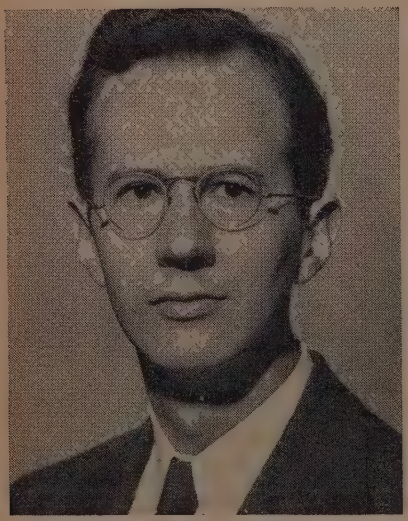
SYNOD TREASURER H. TORREY WALKER reported that as of June 30, approximately 34 per cent of the double apportionment budget had been met. The total apportionment to be paid is $689,-447 or an average of about $16 per communicant member.

"MISS MARIE DAY" was observed by the members of Holy Trinity Church, Wildwood, when Miss Marie Huppert, charter member of the congregation, had given more than 50 years of uninterrupted service in the nursery department of the school. She was made honorary general superintendent of the school. The Rev. Atwood Smith, pastor, and Robert M. Dare, Jr. participated in the recognition service.

Ground broken for St. John's Church, Jersey City

Pastor Arthur Hergenhan digs as council and choir look on

Dr. Bachmann Will Teach Year in Brazil Seminary



DR. BACHMANN

NEW YORK—Dr. E. Theodore Bachmann of the Pacific Lutheran Seminary faculty has been appointed to teach for a year in Brazil under the first guest professorship sponsored by the Lutheran World Federation.

He will spend the 1959 academic year at Sao Leopoldo Theological School, it was announced by Dr. Stewart W. Herman executive secretary of the LWF Committee on Latin America.

Dr. Bachmann will leave for Brazil next February or March. His Sao Leopoldo lectures will be in church history. He holds the chair of church history and missions at Pacific Seminary, Berkeley, Calif., where he joined the faculty in 1952 after teaching at Chicago and Northwestern Seminaries.

The guest professorship is part of the LWF's current program of assistance to the 509,000-member Brazilian Lutheran Church, largest in South America.

FLORIDA

3d Week Added to Camp, Full-Time Director Used

By CARL A. DRISCOLL

TAMPA—The summer camping program in the Florida Synod reflects both the increased birthrate, and the increasing support of the synod.

A staff of 42 leaders and 226 campers were involved in the three weeks when the synod again rented Camp Emmanuel, at Groveland, from the Augustana Synod. This was the eighth year in which the camp was used, and the first year for an added third week.

Also for the first time, the camp had a full-time director. The Rev. Daniel L. Bergstresser of Ft. Myers spent the full three weeks at camp, working with the deans appointed for each week.

Two proposals are pending for next year's camp. One is to add a fourth week to provide two periods for juniors; the other is to have a pre-camp training session for staff members. The synod at its May convention made provision for funds to compensate the director, beginning in 1959.

Slide pictures of the 1958 season are available from the Rev. Robert E. Grefe, Hollywood.

GEORGIA-ALABAMA

Savannah Pastor Spending 3 Months in German Study

By PAUL J. RENZ

SAVANNAH—The Rev. J. L. Griffin, pastor of St. Paul's Church, Savannah, sails from New York Aug. 9 for three months' study in Germany, on a scholarship provided under the church workers' exchange program of the Lutheran World Federation.

PASTOR GRIFFIN

Pastor Griffin will travel much of the time to observe German church life, functioning of inner mission activities, and to visit institutions and homes in Berlin, Stuttgart, Braunschweig and other cities.

The scholarship was awarded to Pastor Griffin by the National Lutheran Council's committee for Lutheran World Service.

THE REV. CLARENCE H. STUCKE became pastor of St. Paul's Church, Decatur, July 1.

King's Men Crusade Can Start Small and Finish Big

HOW MANY MEN are needed to start a King's Men Crusade?

Just two, attests Pastor Ben D. Varner after a victorious six weeks' crusade in Advent Church, Miami Shores, Fla.

The two were the chairman, appointed by the congregation's evangelism committee, and the pastor himself. There wasn't an active Brotherhood in the church, so they were alone. They got together and studied the program.

"Let's meet again in a week and see how many recruits we can muster," suggested Pastor Varner.

Next week they each had got another man. Now they were four. Again they agreed to meet a week later with additional recruits. So there were eight at the next meeting.

Now the crusade caught fire. Each of the eight wore a red campaign ribbon at church services, and the men of the church began to ask questions. Many joined, and the program of visiting was started. The men themselves planned and prepared weekly campaign dinners.

"A WONDERFUL new fellowship was developed among the members," said Pastor Varner. "One member who had belonged to the congregation for three years, and knew only three men in it, suddenly knew

Lt. Cmdr. Walter Vierling, ULCA Navy chaplain, leads prayer during change of command aboard USS Hector, destroyer repair ship. Rear Adm. E. B. McKinney was relieved by Capt. E. M. Day. Chaplain Vierling is a member of NY-NE Synod.

FLORIDA . . .

thirty. And the fellowship was of the finest, for it was built on service to the Saviour."

Fruits of the campaign will be of lasting duration, it is expected. Total attendance increase in the six weeks was 661, an average of 110 per Sunday. Ten children and three adults were baptized.

But statistics don't tell the whole story, says Pastor Varner. As one of the laymen put it:

"The devil received a pretty bad blow in our community during our King's Men Crusade. After all, isn't that what a crusade is supposed to do?"

NORTH CAROLINA

Havelock Mission Occupies Air-Conditioned Restaurant

By FRANK K. EFIRD

SALISBURY, N. C.—An air-conditioned restaurant has been converted into a church by a mission group in Havelock. The building is located on a two-acre tract on an eight-lane highway near the large Marin base, Camp Lejeune.

Two downstairs dining rooms have bee made into a chapel. Upper rooms are bein used for the church school. The cost o the building was $25,000.

Dr. F. L. Conrad, synod presiden preached for the opening and consecratio of the building July 27. Eighty-five persor were present. Mission Developer Aaro Lippard expects to organize in early fall.

Still More Pastors Needed

ALMOST 10 PER CENT of the synod's cor gregations are without pastors. The la count was seventeen. This situation mair tains despite the fact the synod recentl ordained fifteen young men, the highes number ordained at one time in its histor Twelve of these took parishes in Nort Carolina.

DR. MARTIN NIEMOELLER described th growth of lay activity in Germany to th Brotherhood of Augsburg Church, Winston Salem, on July 6. He emphasized two im important programs developed for layme between 1945 and 1948, the establishmen of church academies and the Kirchentag both of which are continuing to grow i strength and influence.

Campus Popular with Synod

THE SYNOD and its organizations mak full use of Lenoir Rhyne College. Stew ardship schools held there in June and Jul were attended by representatives from 9 congregations. The state Luther Leagu convention met there Aug. 7-9, the stat Brotherhood Lay Retreat Aug. 16-17, an the synodical Women of the Church con vention is scheduled Aug. 23-25. The stat Brotherhood convention will meet there i November.

Annual synodical support for Lenoi Rhyne has increased almost tenfold i twelve years. In 1947 the synod gave th college $8,000. At its recent convention the synod voted to grant the institutio $75,000 in 1959, $25,000 more than in 1958

NEW YORK

Program on Race Relations Slated for Conference Meet

By HOWARD A. KUHNLE

BINGHAMTON—Central Conference of the New York and New England Synod will hold its fall convention Sept. 16 at Redeemer Church, Utica. Communion will be at 1 P.M. prior to the business session.

A special evening session, open to all, will be featured by the synodical social missions committee's program on race relations. The same program will be presented at other conference conventions.

Dr. A. F. Keller Honored

DR. ARNOLD F. KELLER, who is retiring as pastor of Redeemer Church, was honored at a special testimonial service June 22. He was given an illuminated scroll and a cash gift of $1,800. Among the speakers were Dr. Paul Andrew Kirsch, synod president, and Dr. Miller A. F. Ritchie, president of Hartwick College.

Dr. Keller will continue actively as a speaker for special occasions. He is engaged to conduct a preaching mission for the Reading, Pa., Council of Churches on Sept. 21. His address is now Boonville R.D. 3, N. Y.

THE REV. PAUL D. JOSLYN, ordained on June 4, was installed on June 22 as assistant pastor of Atonement Church, Syracuse, by the Rev. Melvin E. Yearke, conference president. Synod President Kirsch preached, and Dr. John M. Joslyn, pastor, and father of the new minister, was the liturgist.

Pastor Joslyn served one year as an intern at St. Matthew's Church, Hanover.

The Rev. Walter Miller, Jr., also ordained on June 4, will be installed on Sept. 14 as assistant pastor of Resurrection Church, Syracuse. The Rev. Edward F. Weiskotten is pastor.

Retiring Dr. A. F. Keller (2nd from right) with John Ueltschi (left), Dr. Miller A. F. Ritchie and Dr. Ardow Ameduri (right)

St. Paul's Plans Dedication

DEDICATION of St. Paul's Church, Johnson City, is scheduled for Sept. 21 at 4 P.M. The pastor is Conference President Yearke. Dr. Alfred L. L. Beck, new synod president, will be the speaker.

Southern Tier congregations will gather at St. Paul's on Oct. 26 for Reformation Sunday celebration. Dr. Ernest C. French, pastor of Resurrection Church, Buffalo, will speak.

ANNUAL RETREAT of the United Lutheran Church Men will be held Sept. 26-28 at Big

Conference President Yearke, Pastor Paul Joslyn, Dr. John Joslyn and Synod President Paul A. Kirsch

N. Y.: BINGHAMTON . . .

Moose, in the Adirondacks, it was announced by President Alfred E. Kipper, of Binghamton. Leaders will be Dr. Beck and Dr. Henry Endress, ULCA stewardship secretary. The theme is "Communication of the Gospel."

DOROTHY DAVIS, a member of Redeemer Church, Binghamton, is new president of the synodical Luther League. Her sister, Virginia, is president of the Southern Tier District Luther League. Dorothy, a senior at Albany State Teachers College, just returned from the LLA work camp in the Virgin Islands.

Anniversary group: Dr. Chrisenberry Ritchie, the Rev. Rudolph Shintay, John Marecek, Pastor Joseph Billy, Slovak Zion Synod President John Zornan and the Rev. George Billy

Dr. Gerberding in New Post

MINNEAPOLIS — Dr. R. H. Gerberding, who retired last year as executive secretary of the Board of American Missions, ULCA, has been appointed consultant for Lutheran Brotherhood Life Insurance, in its church relations and educational program.

Dr. Gerberding will work closely with the LB scholarship program, which in 1958 involves $83,000 in grants to students and teachers at Lutheran colleges and seminaries. He also will work with the church loan program, and will serve as advisor with the Martin Luther Library in the LB home office.

New Book in General Use

ALL CONGREGATIONS reporting so far are using or soon will be using the new *Service Book and Hymnal*. All but one have adopted the second setting of the service. First setting is used at Holy Communion Church, Utica.

The Rev. Henry R. Brau, of Prince of Peace Church, Binghamton, and the Rev. Paul J. Tritschler, of Holy Nativity Church, Endicott, chant the service.

The Rev. Robert E. Doxey, of St. Mark's Church, Baldwinsville, reports a workshop on the new book will be held following morning services on Sept. 7 and 14.

ASCENSION SLOVAK CHURCH, Binghamton, honored Pastor Joseph W. Billy on June 22, on the 25th anniversary of his ordination. Taking part in the celebration were the Rev. John Zornan, of Sharon, Pa., president of the Slovak Zion Synod; the Rev. George Billy, of Little Falls, N. Y., a cousin; and the Rev. Rudolph Shintay, of Skaneateles, N. Y.

Pastor Billy was also honored for 20 years' service to Ascension Church. He received a number of gifts.

RETIREMENT of the Rev. and Mrs. William C. Nolte, superintendent and matron of the Lutheran Church Home, Clinton, will take place Oct. 31. They served the home since Nov. 1, 1945. The Board of Managers, through the Rev. Alfred J. Schroder, of Utica, is seeking a new superintendent, chaplain, matron and head nurse.

GOOD SHEPHERD MISSION, Fayetteville, the Rev. Allen K. Griep, pastor, is preparing to erect its first unit.

GROUND WAS BROKEN June 29 by Zion Church, Utica, for its new building at French and Burrstone Roads. The old building has been sold to St. Paul's Baptist Church, a Negro congregation. Dr. John H. Sproch is pastor of Zion, oldest Lutheran church in Utica.

Annual Luther Academy Draws 178 Pastors to Wartburg

DUBUQUE, IOWA.—The 19th Luther Academy was held July 3-17 on the campus of Wartburg Seminary (ALC), with a registration of 178 pastors from all parts of the country.

The gathering was an intersynodical fellowship, and the ecumenical spirit was further emphasized in the staff of lecturers representing several denominations.

Among the speakers was Dr. E. Elson Ruff, editor of THE LUTHERAN, who gave four lectures on the theme "God Bless America." Characterizing himself as a "prophet of doom," Dr. Ruff discussed the challenge to the church to relate herself relevantly to the issues and problems of modern times.

Other lecturers were Samuel Blizzard, of Princeton Theological Seminary, speaking on "The Minister's Role in Contemporary Society"; Peter H. Eldersveld, "Back-to-God" radio preacher, on "Preaching to the Modern Scene"; Alfred Haefner, of Wartburg College, Waverly, Iowa, on "Studies in the Book of Acts"; William Hulme, of Wartburg Seminary, on "Depth Psychology and Christianity."

Also C. C. Madsen, president of Dana College, Blair, Neb., on "Symbols for Christian Education"; George Mendenhall, of the University of Michigan, on the place of law in the Christian community; Frederick Schiotz, president of the Evangelical Lutheran Church, and Joseph Simonson, Lutheran clergyman and former U.S. ambassador to Ethiopia, on "Christian Vocation."

Pastors inspect ornate little bell used to announce dinner at Luther Academy. From left: Ralph Radloff, J. Victor Murtland, Dean William Streng, Dr. Joseph Simonson

INDIANA

Dr. Allan Hauck to Join Midland College Faculty

DR. ALLAN HAUCK, pastor of St. Mark's Church, Auburn, Indiana, will join the faculty of Midland College, Fremont, Nebraska, effective Aug. 31. He will become assistant professor of philosophy and Christianity.

During his four-year pastorate, St. Mark's completed a number of improvements. The interior was remodeled and the exterior finished with stone. A new ranch-type parsonage was erected, and the mortgage was reduced from $15,000 to $2,000. The old parsonage was converted to a parish house, and a full-time parish secretary was employed.

A graduate of Kenyon College and Alamma Divinity School, Dr. Hauck earned the degree of Doctor of Theology at Hartford Seminary in 1950. He served as assistant professor of philosophy and religion at Roanoke College in 1950-51.

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Barking up wrong tree?

August's dog days came in an unusual wa to two Minneapolis pastors. Dr. Reube Gornitzka, pastor of Central Lutheran Churc and his associate, the Rev. Karl H. Brevik, we designated as "go-betweens" in a "dogna ping" case.

A reward of $1,000 was offered by Raymon Olson for the safe return of a prize white to poodle named Camille. Believing the do stolen, he ran ads in Minneapolis papers askin persons with information about the missin canine to contact one of the pastors if the feared legal entanglements.

Probably the dog was not a Lutheran, f at week's end no one had gotten in touc with the clergymen.

—CHANGES OF PASTORATE—

CANADA

KORILA, FRANS ISAK. To Finnish Churc Kirkland Lake, Ont.

CENTRAL PENNSYLVANIA

SEEGER, LOTHAR G. To Hartleton paris

CENTRAL STATES

ADAMCIK, DANIEL J. From Trinity Churc Laramie, Wyo. To St. Mark's Churc Midwest City, Okla.

ANGERSBACH, A. L. From St. Paul's Englis Church, Grand Island, Neb., assista pastor. To Zion Church, Hutchinso Kan.

FLORIDA

FARB, ROBERT S. From Holy Trinity Churc Lombard, Ill. To Grace Church, Lakelan

MARYLAND

WHETSTONE GEORGE E. From Central Pen sylvania Synod, director of social mission To St. John's Church, Hagerstown.

NEW JERSEY

OSWALD, W. ROBERT. From St. John Church, Williamstown. To Reformatio Church, Long Branch.

NORTH CAROLINA

GRUBER, HARRY L. From Grace Churc Newton. To Calvary Church, Spencer.

LIPPARD, L. AARON. From Shiloh Churc Lewisville. To Havelock, mission d veloper.

SOUTH CAROLINA

'ARK, HAROLD F. From Good Shepherd Church, Columbia. Graduate study.

VIRGINIA

IOST, FLOYD W. From Emmanuel Church, Rockwell, N. C. To Christ Church, Fairfax.

DECEASED

THE REV. HERMAN P. WYRICK, 61,)astor of St. Paul's Church, Hamlet, N. C., lied July 28.

A native of Rural Retreat, Va., Pastor Wyrick was a graduate of Roanoke College nd Southern Seminary.

Before assuming the Hamlet pastorate, ie served Luther Memorial Church, Blacks-)urg, Va.; Macedonia Church, Burlington, N. C.; and St. Luke's Church, Charlotte, N. C.

Pastor Wyrick was secretary of Southern Seminary Board of Trustees.

He is survived by his wife, the former ane H. Hennies, and a son, Herman P. Wyrick, Jr.

Funeral services were conducted by North Carolina Synod President F. L. Con- ad at St. Paul's Church, Hamlet, July 30. Burial was at Forest Lawn Cemetery, Charlotte.

MRS. ANNA. C. YOUNG, nee Nyquist, 37, widow of the Rev. Herman A. Young, lied July 22 at Seattle, Wash.

Mrs. Young was a native of Bailey Town, nd., and an organizer and first president of the Women's Missionary Society of the Pacific Synod.

Pastor Young, who died in 1917, served congregations in Illinois, Indiana, Washing- on, and North Dakota.

Surviving are a daughter, Mrs. Carl Pratt, Winslow, Wash.; and four sons, Carl, Seattle; ack, Bremerton, Wash.; George, Mesa, Ariz.; and Martin, Los Angeles.

Funeral services were conducted at Cen- ral Church, Seattle, July 26 by Pastor H. Stanley Holman. Interment was at Pacific Lutheran Cemetery, Seattle.

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IN CONCLUSION

THERE'S MORE to the current argument about the status of birth control programs (or "contraceptive therapy," as the medical profession calls it) in New York City's hospitals than appears on the surface.

If it were only the case of one unfortunate woman whose diabetic condition and previous medical history indicate that further pregnancy would endanger her life, the matter could easily be dealt with. The woman could be referred to private clinics which would provide help for her at little or no cost. The question is deeper because the administration of New York City's hospitals seems to be following the demands of the Roman Catholic Church in setting its policy.

It must again be made clear that Roman Catholics have as much right as anyone to convince society that it must adhere to certain moral standards. Officials who set public policy should listen to what Roman Catholics have to say and give them the privilege of saying it. Because that church is a large, highly organized and authoritative body it is only natural that it would carry a good deal of weight.

THE ERROR in New York stems from unwillingness to listen also to spokesmen from other groups which have differing standards of practice. This makes it look as if public officials are bowing to Roman Catholic demands because of fear of political reprisals. They do not have the same fear of Protestant or Jewish action because these groups are unable and unwilling to apply the same pressures.

Roman Catholic willingness to take political and economic action has been documented too many times in recent years. Only this month a priest in a small New York resort community "requested" a theater operator to cancel the showing of a film which starred a French actress. When the theater operator, a Protestant, failed to obey the "request," the priest ordered all Roman Catholics to shun the theater for six months. Although doubtless both Roman Catholics and others flocked to the forbidden film, the long-range effect of such an economic sanction would surely hurt. Similar boycott tactics were used a few years ago in a vain attempt to censor the film *Martin Luther*.

THE NEW YORK question deals with basic public policy. After suitable open hearings, officials must arrive at decisions acceptable to their own consciences. If the decisions are wrong, the voters may tell them so at some future election. When Protestants and Roman Catholics take opposite sides, the decisions will in any case be distasteful to one group.

No such public hearing has been held in New York. No arguments have been heard. A promise by the hospital commissioner to the medical society that he would not interfere with medical decisions has been broken. Mayor Wagner has gingerly stepped in to say that as "a practicing Catholic" he disapproves of birth control but would allow the hospital board to make its own decisions. He has said nothing about his commissioner's action in overriding a medical decision.

Roman Catholics ought to be deeply concerned about this, since it casts a darker shadow of suspicion on the actions a Roman Catholic might take if he were elected President of the United States. To avoid such a cloud, their church should insist on free decisions, openly made, rather than on connivance which imposes the Roman Catholic viewpoint on dissenters who want no part of it.

—ALBERT P. STAUDERMAN

How to figure your future income

Very few men actually know what income they will have when they retire. Yet this is one of the most important factors in a man's life—and one that simply will not take care of itself. Why not take a pencil right now and see how you will get along when you are through working? It should be interesting—and it may well be one of the most important sets of figures you have ever written.

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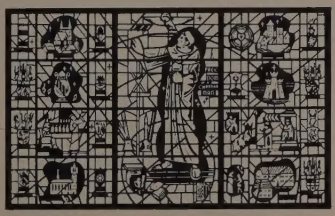

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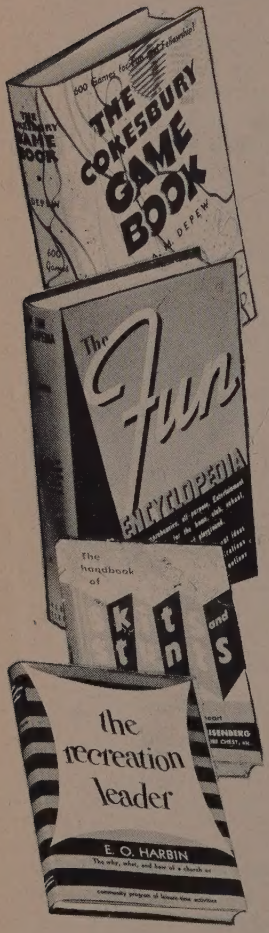

Listed on this page are books which are a **must** for ever library—home, school or church. In these books you will fin the activity you are looking for—all the helps possible fro the invitation, the planning, to the affair itself.

The Cokesbury Game Book

by A. M. Depew

600 games, plans and suggestions for leisure time activities— for home, school, club and church. Includes songs with music Illustrated.

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by E. O. Harbin

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